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A
BIOGRAPHICAL SKETCH

OF

DAVID HARE

BY

PEARY CHAND MITTRA

CALCUTTA

W. NEWMAN & CO., 3, DALHOUSIE SQUARE.

—
1877.

(Original Title Page)

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PREFACE

The materials from which this work has been written are scanty. I am conscious that I have not been able to do justice to it, and therefore crave the indulgence of the reader. I take this opportunity to tender my grateful thanks to my esteemed friend the Revd. Dr. K. M. Banerjee for the assistance he has rendered to me. I am also indebted to Mr. Colesworthy Grant for the suggestions he has made and the trouble he has taken as regards the illustrations. I may add that he rendered valuable aid to the Hare Statue Committee. My best thanks are due to Mr. J. Sutcliffe for placing at my disposal the records of the Hindu College and manuscript of its history drawn up from the records which have since been destroyed. I am also grateful to the Government of Bengal, Dr. D. B. Smith, Principal of the Medical College, Baboo Aununda Kissen Bose, and the friends who have given their reminiscences of Mr. Hare.

Dr. George Smith has kindly communicated the following particulars from Mr. Rust of the Union Bank of Scotland.

David Hare never was a watchmaker in Aberdeen. His father was Watchmaker in London who married an Aberdeen lady. David visited Aberdeen before coming out to India to be introduced to his mother's relatives and that was his only visit

to Aberdeen. David had three brothers, Joseph, a London merchant who long resided at 48 Bedford Square, Alexander, who came to India after David where he is supposed to have died leaving a daughter Janet and John also went to India, returned with a competency and resided with his brother Joseph. He died leaving a daughter Rosalind who married Dr. B. Hodge of Sidmouth and left a daughter.

DAVID HARE AS AN EDUCATIONIST

Born in a village in Scotland in the year 1775, David Hare was brought up as a watch-maker and in the year 1800, at the age of twentyfive, he came down to Calcutta. Watch-making was undoubtedly his business, but he was never engrossed in it. The study of the native society of Calcutta to which Hare had free access, was his main pre-occupation. He found a great friend in Rammohan Roy, was intimately associated with his circle and his famous "Atmiya Sabha," founded in 1815. From the progressive movements launched under the supreme leadership of Rammohan Roy—against the hoary superstitions, the monstrous idolatry, the most inhuman custom of the Suttee rite and in favour of the dissemination of the Western system of scientific education—David Hare drew his inspirations and discovered the mission of his life. In the crucible of these mighty socio-cultural movements, watch-maker David Hare was moulded into an ardent educationist and a veteran social reformer. His interest shifted from the intricate mechanism of watch to far more intricate mechanism of society, from the study of the mechanical 'Time' to the study of the dynamics of 'Humanity.'

David Hare decided, therefore, to leave his business to a man of business, which he discovered, at last, he was not. He made over his business to Mr. E.

Gray in the year 1820 with a public declaration. * He was convinced during his intimate association with our countrymen that nothing but education was needed "to render the Hindus happy" and he, therefore, decided once for all to exert his humble abilities "to further the interests of India." † The biography of David Hare is therefore valuable not only as the history of achievements of a pioneer educationist, but also as the history of the beginning of modern education in our country.

EDUCATION UNDER EAST INDIA COMPANY

British rulers were not in the least concerned with the social and educational problems of India in the first phase of their imperialist adventures. The East India Company, for nearly half a century after the Battle of Plassey in 1757, was almost completely occupied with the task of consolidating their power over the entire country. Calcutta Madrasah and Benares Sanskrit College were established in 1781 and 1792, for the sole purpose of bringing out a band of Pundits and Maulavis capable of interpreting native laws and customs in administrative and judicial matters. In the year 1800, the Fort William College of Calcutta was also established with the purpose of teaching Bengali Language to young British civilians.

* Mr. Pearychand Mitra's statement that Mr. Hare made over his business to Mr. Gray before 1816, is incorrect—The Govt. Gazette (Supplement) January 6, 1820,

† The Government Gazette, 21st Feb., 1831.

Dewan Ramkamal Sen in the preface to his famous "A Dictionary in English and Bengali" says in this connection :*

"In 1800 the College of Fort William was instituted and the study of the Bengalee language was made imperative on young civilians. Persons versed in the language were invited by Government and employed in the instruction of the young writers. From this time forward writing Bengalee correctly may be said to have begun in Calcutta ; a number of books was supplied by the Serampore Press, which set the example of printing works in this and other eastern languages.... I must acknowledge here that whatever has been done towards the revival of the Bengalee language must be attributed to that excellent man Dr. Carey and his colleagues....".

The need for the study of the Bengali language was keenly felt by the British rulers. Hallhed's "A Code of Gentoo Laws" (1776) and "A Grammar of the Bengalee Language" (1778) were not sufficient for the purpose. Serious efforts must be made for the study of a language which, in the words of Dr. Carey, "is spoken from the Bay of Bengal in the South to the mountains of Bootan in the north, and from the borders of Ramgur to Arakan". Dr. Carey rightly viewed the importance of the Bengalee Language in the preface to his "A Grammar of the Bengalee Language" (1801) :

* Ramkamal Sen : "A Dictionary in English & Bengali"

“Bengal, as the seat of the British Government in India, and the centre of a great part of the commerce of the East, must be viewed as a country of very great importance. Its soil is fertile, its population great, and the necessary intercourse subsisting between its inhabitants and those of other countries who visit its ports, is rapidly increasing. A knowledge of the language of this country must therefore be a very desirable object”.

In fact, before 1813, there were only sporadic efforts to introduce modern education by missionary groups and the East India Company. The Christian missionaries were primarily inspired by a proselytizing spirit to spread Christianity among the Indian people, and the educational institutions started by them gave religious instructions in Christianity. Though their principal aim in starting these institutions was religious the missionaries played objectively an important historic role in spreading modern secular education among our countrymen. The introduction of modern education by the East India Company was primarily motivated by the political-administrative and economic needs of British imperialists. It had, therefore, its limitations. It could neither spread among the people, nor could its foundations be laid strongly on modern scientific basis. It was simply turning out English knowing Pundits and Maulavis and Bengali-Hindoosthani-knowing English civilians for filling up the administrative apparatus of the British rule. The Charter Act of 1813 marks a turning point in the

history of education in India. Under it, the Company for the first time assumed State responsibility for education and it provided that "a sum of not less than one lac of rupees in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of learned natives of India, and for the instruction and promotion of a knowledge of the Sciences among the inhabitants of the British territories in India..." (East India Act of 1813, Sec. 43). The Act was there, but nothing significant was done towards the implementation of its provisions during the next ten years.

HINDU COLLEGE & DAVID HARE

The third powerful agency, other than the Christian missionaries and the E. I. Co., in spreading modern education in India, has been the Indians themselves. Raja Rammohan Roy was the pioneer of this progressive modern education in India. But David Hare could equally and rightly claim to be a pioneer of modern education in this country. And though by birth a native of Scotland, he could claim to be an Indian for his life-long social and educational activities and his intimate association with our countrymen. None can deny his claims, founded as they are on unassailable historical facts. Distortion or ignorance of facts cannot minimise the role of David Hare as a promoter of modern education in this country.

Attempts, of course, have been made to minimise and ignore the role of David Hare as a pioneer of modern education. But History has shattered all such attempts and given David Hare his due. In the year 1815, Raja Rammohan Roy entertained a few friends at his house and suggested the establishment of "Atmiya Sabha" for improving the moral conditions of our countrymen. The Raja was animated with a fervent desire to lift the society from the swamp of idolatry and superstitions to a higher moral plane and he was convinced that the Brahma Sabha by preaching the Vedanta system of religion could serve his purpose. David Hare differed from his views and suggested as an amendment the establishment of a College. It was Hare's considered opinion that education of native youths in Western literature and science would be a far more effective means of enlightening their understanding and of purging their minds from pernicious cant. Without real education and rational understanding of truth, no lasting moral improvement of society is possible. The proposal was, of course, enthusiastically accepted by Raja Rammohan Roy. Mr. Hare himself soon after prepared a paper containing proposals for the establishment of the College and the paper was handed over to Sir Edward Hyde East by Baboo Baidyanath Mukherjee, a distinguished native of Calcutta and a close associate of Rammohan. Sir E. H. East offered his most cordial co-operation in the establishment of an institution "for the education of native youth". He called a meeting of dist-

inguished native gentlemen and pundits at his house and it was resolved "that an establishment be formed for the education of native youth". David Hare was, therefore, the real originator and promoter of Hindu College. The Calcutta Christian Observer, in its first three issues of June 1832, published a series of articles entitled "A Sketch of the Origin, Rise and Progress of the Hindoo College". and silenced all controversies raging at that time about the originator of Hindoo College. It stated boldly and clearly that "the merit of *originating* the Hindoo College must in justice be ascribed to Mr. Hare".

The Hindu College was opened in the year 1817, And here, in this Hindu College, by De'rozio and other teachers, a group of young men of Bengal was baptised with the teachings of modern science and social philosophy. It produced Dakhinaranjan Mookherjee, Ram Gopal Ghose, Tarachand Chakravarty, Krishnamohan Banerjee and others, the brilliant flowers of 'Young Bengal', the moulders of 'Modern Bengal'. The tree of education had already taken root and the blossoms everyone could see around. By these students of Hindu College, a powerful and gigantic social movement was unleashed in Bengal the repercussions of which were felt all over India. The social fermentation caused by its tremendous ups and downs, its mighty waves of dynamic ideologies rising in crescendo and occasionally bursting forth in frightful excesses, sending cold tremors to

hollow spines of the seasoned conservatives, ultimately cooled down to a synthetic assimilation of Western and Oriental cultures in the latter half of the nineteenth century. David Hare's original idea of establishing an educational institution for imparting modern English education to the youngmen of Bengal as the best means for social and moral upliftment, was bearing fruits. Hare's dreams, at last, were coming true.

The members of 'Young Bengal' presented an address of welcome on 17th February, 1831, signed by Dakshinaranjan Mukherjee and 564 other youngmen, which is worth reproducing here along with Mr. Hare's answer to the address : *

Calcutta, 17th Feb. 1831.

To

David Hare, Esqr.

Dear Sir,

Kindness, even when slightly evinced, excites a feeling of thankfulness in the minds of those who benefit by it. What, then, must be the sentiments which animate the many who have enjoyed the happiness of receiving at your hands the best gift that it is possible for one thinking being to bestow upon another--Education ? It has been the misfortune and

* Mr. Pearychand Mitra could not get this welcome address and Mr. Hare's answer for publication when he wrote Mr. David Hare's biography. It was published in the 'Government Gazette' of 21st March, 1831.

reproach of many an age to permit its best benefactors to go to the grave without one token of its respect or gratitude for their endeavours. Warned by their example it is our desire to avoid it, and to let it be known that, however your eminent services to this country may be overlooked by other, they are appreciated by those who have experienced their advantages. We have, therefore, resolved upon soliciting the favour of your sitting for your portrait—a request with which we earnestly hope you will have no objection to comply. Far be it from us to suppose that so slight a token of respect is adequate to the merit of your philanthropic exertions ; but it will be gratification to our feelings if we are permitted to keep among us a representation of the man who has breathed a new life into Hindu Society, who has made a foreign land the land of his adoption, who has voluntarily become the friend of a friendless people, and set an example to his own countrymen and ours, to admire which is fame, and to imitate immortality.

Waiting your kind compliance with the request contained in this address, and heartily wishing you health and strength to pursue the career which you have so long maintained.

We have the pleasure to be, dear Sir,
Your most obedient servants,

(Signed by Dakinaranjan Mookerjee and 564 other
young native gentlemen).

MR. HARE'S ANSWER.

Gentlemen : In answer to the address you have just presented to me, I beg to apologize for the feelings that overcome me ; and I earnestly request you to bear with me. A few years after my arrival in this country, I was enabled to discover during my intercourse with several native gentlemen, that nothing but education was requisite to render the Hindoos happy, and I exerted my humble abilities to further the interests of India ; and with the sanction and support of the Government, and of a few leading men of your community I endeavoured to promote the cause of education.

Gentlemen : I have now the gratification to observe, that the tree of education has already taken root ; the blossoms I see around me ; and if it be left to grow up for ten years more, it will acquire such a strength, that it will be impossible to eradicate it. To maintain and to continue the happy career already begun is entirely left to your own exertions. Your countrymen expect it from you, for they look upon you as their reformers and instructors. It remains for you to gain that object, and to show the inhabitants of other countries in what manner they may render themselves useful.

When I observe the multitude assembled to offer me this token of their regard, when I see that the most respectable and learned native gentlemen have flocked around me to present this address, it is most flattering

to me, for it expresses the unfeigned sentiments of their heart. I cannot contain myself, gentlemen. It is a proud day to me. I will preserve this token of your sentiments of gratitude towards me unto my latest breath ; I will bequeath it to my posterity as a treasure which will inspire them with emulation to do good to their brethren.

Gentlemen : Were I to consult my private feelings, I should refrain from complying with your request. It has always been a rule with me never to bring myself into public notice, but to fill a private station in life. When I see, however, that the sons of the most worthy members of the Hindu Community have come in a body to do me honour—when I observe that the address is signed by most of those with whom I am intimate, and whose feelings will be gratified if I sit for my portrait, I cannot but comply with your request.

17th Feb., 1831.

(Signed) David Hare

This welcome address and Mr. Hare's answer to it amply justify Mr. Hare's claim as a pioneer of modern education in this country.

Mr. Hare's educational activities did not end with the foundation of the Hindu College in 1817, with the unique service he rendered to its progress as a Visitor first and one of its Directors afterwards. He was closely associated with the "School Book Society" founded in 1817, for preparing and publishing textbooks

in English and Bengali and with "School Society" founded in 1818, for establishing English and Bengali Schools in Calcutta. He started, managed and personally supervised "Simla School", "Arpuli School" and "Pataldanga School", established mainly for the purpose of giving free education to poor students. Hare's love for the cause of education is now history. But Hare's love and affection for students, his fatherly care for the poor boys, are facts, narrated still now like popular tales in every hearth and home of Bengal.

DAVID HARE—A SYNTHESIS OF EAST & WEST

Hare never stood aloof from the cross-currents of social movements in his life-time. He was never swept away by any partisan's zeal. Neither the progressives led by Raja Rammohan Roy, nor the Conservatives led by Raja Radha Kanta Deb, could drag David Hare directly into the vortex of their movements. Hare had, of course, pronounced sympathy for the progressives. He was closely associated with the Academic Association, founded by De'rozio, and was a patron of the Society for the Acquisition of General Knowledge, the two leading cultural organisations of progressive youngmen in his time. But that did not prevent Hare from working hard and collaborating sincerely with Raja Radhakanto Deb in "School Society" for the furtherance of the cause of education.

Hare also did not subscribe fully to the views propagated by the two schools of thought dominant in his time among the British educationists, regarding the type of education to be imparted to the Indians. The first school of thought, known as the Anglicists of which Macaulay was the chief protagonist, advocated "the substitution of Western culture for the Indians" and set, as the ideal of education, the creation of a class of Indians who would be "Indian in blood and colour but English in tastes, in opinions, in morals and in intellect." This school stood for English as the medium of education and it was strongly supported by the missionaries, the younger officials of the Company and by the progressive Indians like Raja Rammohan Roy, Dwarkanath Tagore and others. The second school, known as Orientalists, while in favour of dissemination of Western sciences and knowledge among the Indians, however, strongly advocated the encouragement of Sanskrit and Arabic literature. The protagonists of the second school were split into two groups over the question of the medium of instruction. One group, strong in Bengal, led by the views of Hastings and Minto, argued in favour of classical languages like Sanskrit and Arabic, and the other group, strong in Bombay, led by Munro and Elphinstone, held that Western education could reach the masses only if it was imparted in Vernaculars. David Hare watched with keen interest these clashes of rival ideologies, and exerted all his might to evolve a synthesis out of it, where East and West could meet,

could give and take. The highest aim of education is to make patent what is latent in the people of a country and Hare believed that for the true realisation of this aim education must organically and naturally grow from within. Transplantation or grafting of a foreign culture into the traditional culture of a country might be necessary for the transfusion of life into it in times of decay, but this must be done on the natural soil of its cultural traditions. This is especially true in the case of a country like India, whose cultural matrix, pattern and tradition can never be ignored. The history of India is the history of a series of "acculturations", the history of striking assimilations and syntheses of clashing culture-complexes. Hare realised that English culture must tread along this historic course of synthesis and assimilation, if it wants to take root here in this country. Hare devoted his life to fulfil this aim and history proved afterwards that Hare was right and the Anglicists and Orientalists, the Conservatives and Extremists were either totally wrong or partially right.

THE HERITAGE OF HARE

Beyond the field of education, Hare fought for liberty of Press, for justice and humanity against the forcible transportation of Indian coolies to Mauritius and Bourbon. A champion of the cause of modern education, a harbinger of the dawn of "The Age of Reason" and "Renaissance" in country flound-

ering in the filthy swamp of superstitions, a valiant fighter for the cause of liberty, truth and justice, David Hare, the watch-maker of Scotland, the promoter and pioneer of modern education in our country, died on 1st June, 1842. Teachers, students and social reformers of Bengal in particular and Indian people in general, wept and sobbed for him like orphans after his death. David Hare is dead and gone but the ideals and ills which he battled for and against, throughout the best period of his life, will live for generations to come. Twelve years after his death, the Wood's Education Dispatch of 1854, the Magna Charta of Indian education, laid the foundation of the modern educational structure in India, and with it ended the first phase of its history, the crown and glory of which was David Hare. The subsequent history of education in India for more than one hundred years is the history of progressive realisation of the great educational ideal for which Hare fought and died. We are still carrying Hare's heritage forward and the nationalist India of today has pledged herself anew to materialise the dreams of David Hare in the realm of education. More than hundred years ago shouted the boys—"me poor boy, have pity on me, me take in your school"—chasing Hare's palanquin on the streets of Calcutta in College Street area. The palanquin has vanished with Hare from the streets of Calcutta, and today it is not possible for boys to chase the streamlined automobiles of Ministers of education. But if the Ministers and educationists of

free India care to chase the ideas of David Hare and realise them, a really new and free India will be born.

Calcutta, 1st June, 1949,
on the occasion of 107th death
anniversary of David Hare.

PEARY CHAND MITRA

Peary Chand Mitra was a descendant of the famous Mitra family of Nimtollah, the founder of which was Babu Gangadhar Mitra, who had business connection with Babu Ram Dulal Dey, the great millionaire of Calcutta. Gangadhar was a son-in-law of Madan Mohan Datta, one of the celebrated descendants of Gobinda Saran Datta, the founder of the old Hatkhola Datta family of Calcutta. He had three sons. Ram Narayan Mitra, Nimai Charan Mitra and Nandalal Mitra, of whom the eldest Ram Narayan owned a big zemindari, speculated largely in Government Securities and was a friend of Raja Rammohan Roy. It was he who with the help of Radha Mohan Sen, published the musical work "*Sangit Tarangini*". Ram Narayan had five sons, Madhusudan, Shyam Chand, Nabin Chand, Peary Chand and Kishory Chand.

Peary Chand was born on the 8th Sraban, 1221 B.S., corresponding to 22nd of July of the year 1814. He received his early education from a Gurumahashaya and a Munshi appointed by his father, and entered the Hindu College on the 7th July, 1829.

Here he was taught by De'rozio, the greatest teacher and philosopher of modern Bengal. Not long after he left College in December 1835, he was appointed Sub-Librarian of the Calcutta Public Library, and Sir John Peter Grant while recommending him for the 'post, wrote :

“Peary Chand Mitra was a student of the Hindu College when I gave lectures there upon Jurisprudence which he attended and I have known him ever since.... He is an admirable English scholar, has engaging manners and good temper, so far as I can judge. He has correct moral principles, a great attachment to literary pursuits so far as his means have extended and in my opinion, is likely to make a good teacher of what he already knows and to go on in the acquirement of more knowledge if he has access to books. He is already much better informed than most young men of his age and nation.”

As a businessman, Peary Chand rose to the peak of success in his life. He speculated largely in export-import business with Kala Chand Seth and Tara Chand Chakravarty, his partners in “Kala Chand Seth & Co.”. After the death of Kala Chand in 1849 and retirement of Tara Chand from business in 1844, Peary Chand engaged in mercantile business on his own account and earned a good deal of money. He was highly respected by the business community of his times, especially by British businessmen. He was a director of Great Eastern Hotel Co. Ltd., Port Canning Land Investment Co., Howrah Docking Co.

Ltd. etc., all British firms. He was also an expert in Tea business and became Director of Bengal Tea Co., Darang Tea Co. Ltd. and other tea and Joint Stock Companies.

Societies and associations were the signs of the time, and Peary Chand took initiative in founding many of them. He held responsible positions in almost all of the leading Societies and Cultural Associations of his time. He was the first Secretary to the British Indian Society, the first Secretary to the Bethune Society, the founder of the Hare Anniversary which was held every year on the 1st June for nearly forty years. He was one of the foundation members of the British Indian Association and used to take active part in its affairs. He was Honorary Secretary to the Bengal Social Science Association for many years after its foundation, a Secretary to the Society for the Acquisition of General knowledge, one of the oldest members of the Agri-Horticultural Society, the School Book Society, the District Charitable Societies and the Calcutta Public Library. He was a member of the Vernacular Literature Committee, a Fellow of Calcutta University, a Justice of the Peace and Honorary Magistrate for Calcutta. In 1868 he was appointed a member of the Bengal Legislative Council and helped in passing the Act for the Prevention of Cruelty to Animals. On the establishment of the Society (C. S. P. C. A.) for this purpose he was its first Secretary and then one of its Vice-Presidents. He was a member of the

Calcutta Corporation under the Act of 1863. Though not a registered Brahmo, he fraternised with the leaders of the Brahmo Samaj. In advanced years he became first a spiritualist and later a theosophist, but spiritualism or theosophy was never his preoccupation, as he himself had confessed in the preface to his book "On the Soul." "In 1860, I lost my wife, which convulsed me much. I took to the study of spiritualism which, I confess, I would not have thought of otherwise, nor relished its charms."

Peary Chand was born in an age remarkable for the spirit of enquiry, of adventure, of free enterprise in the economic and intellectual fields, an "age of Renaissance" in Bengal. And he responded splendidly to the call of the New Age. His most revolutionary contributions were in the field of Bengali literature. He, as the author of "Alaler Gharer Dulal", is the father of modern Bengali novel. In it, he experimented boldly with a literary form, the novel, the representative form of modern literature, and with a literary medium, the spoken vernacular language. He liberated Bengali prose from the shackles of Sanskrit Grammar and Rhetoric and thereby set it free from the clutches of pundits. Bengali literature and language became for the first time a literature and language of democracy, of common men and matters, the representative literature of the new age. For this achievement alone, if not for others, the name of Peary Chand will be remembered as long as Bengali literature will live and Bengali language will be spoken.

From his early youth Peary Chand had a taste for letters and was connected with the Press, contributing regularly to *Gnananweshan*, the *Bengal Spectator*, the *Bengal Harkara*, the *Englisman*, the *Indian Field*, the *Patriot*, and the *Calcutta Review*. He started the Bengali Magazine *Masik Patrika*. His life-sketch of David Hare in English and Bengali was much praised at the time. This life-sketch contains much valuable information and it is a history of the evolution of modern education in Bengal, in the background of the prevailing social conditions, written by one of the most eminent men of letters of the nineteenth century.

CONTENTS.

CHAPTER I.

	<i>page</i>
Hare came out here as a watchmaker—His intimacy with Rammohun Roy	1
Miss Carpenter's account of his brother and niece	2
Hare's access to the Native Society and intimacy with the natives	3
English education in Calcutta	4
State of Bengali education here—Hare formed estimate of the educational wants ..	5
His move for an English School—He sees Sir Hyde East, who calls a meeting of the leading natives for the establishment of a College	5
Rammohun Roy's connection with it objected to by the orthodox natives	6
Hare induced Rammohun Roy to be unconnected with the College	6
Meeting held 14th May 1816—Speech of the Pundits	6
Hindu College established at another meeting—Committee &c. appointed	7
Hindu College opened 20th January 1817 ..	7
Buddinath Mookerjee's speech	8
College removed to Chitpore and thence to Feringhee Komul Bose's house, its insufficient income, Hare's made saving ..	8
Government intended to establish a Sanskrit College in Calcutta, Rammohun Roy's letter against this measure	8

One building for the Hindu and Sanskrit Colleges—Hare gave up his land for the benefit of the former, Inscription of the building	14
Building completed, the Hindu College lost money, application for support forwarded to Govt., which wanted to exercise control—Protest of some native managers ..	15
Committee agreed to the exercise of control over funds by Dr. W. H. Wilson—Hare appointed Hony. member of the Committee—Donations of Rajah Buddinath Roy, Hurrynath Roy and Kalee Sunker Ghoshal	16
Derozio's teachings—Academic Association ..	17
Hare a regular visitor of it—"Parthenon" set up by Derozio's students stopped—Effects of Derozio's teachings. The Managing Committee passed orders	18
Clergymen began to lecture on Christianity—Committee's order, meeting called to remove Derozio—its deliberations ..	18
Derozio removed—Committee withdrew order as to attending lectures—Derozio was about to be struck by D'Anseleme who insulted Hare and he bore it quietly	19
Derozio's correspondence with Dr. Wilson on the subject of his removal and the charges brought against him	20
Derozio edited "East Indian" and continued his teaching—the names of his pupils ..	31

	<i>page</i>
Young Calcutta—Krishnamohun Banerjea's "persecuted" Russickrishna Mullick— Duckinarurjun Mookerjea, Ramgopaul Ghose, Madhubchunder Mullick, Govind- chunder Bysack	32
K. M. Banerjee and Moheshchunder Ghose embraced christianity—K. M. Banerjee's sermon on the death of Mohesh—Huro- chunder Ghose as a munsiff	34
Amritalal Mittra—Ramtonoo Lahiri	35
Radhanath Seckdhar, Tarachand Chuckerburtee Chunder Saikhur Deb	36
Shibchunder Deb—Derozio's lectures on metaphysics at Hare's School—Native Meeting for voting testimonial to Hare	37
Presentation of address to Hare—His reply— Hare's portrait	38
General Committee of Public Instruction— object of appointment of—Despatch of the Court of Directors as to what should be taught—Favorable Report on the Hindu College by Committee of Public Instruction	40
Bentinck and Auckland's Education minutes and the Education Despatch of 1854	41
Hare's letters to Halifax	42
Radhakant on the Hindu College	44
Dwarkanath's testimony as to what founded the Hindu College	45

	<i>Page</i>
Kerr's account of the Hindu College—J. C. C.	
Sutherland's Report on Hare—minute of the Committee of Public Instruction on him	45
Lord Auckland's enquiry	47
Kerr's notice of Hare	48
Kissenmohun Mullick's notice of Hare— Hare's services to the Medical College ..	50

CHAPTER. II

Calcutta School Book Society	52
The Calcutta School Society, its labors ..	52—56
Arpoooy School under Hare	57
Female education	57
Hare laid stress on the proficiency in Bengali— working of the School Book Society and School Society	59
Institution for the support and management of native Schools, Hare a supporter of it— His appearance at the School Book Society's Meeting	65
His letter to that Society—His speech at its meeting	67
Notice of Hare in Radhakant's life	68
Kissenmohun Mullick's sketch of early vernacular education in Calcutta and notice of Hare's labors	69

	<i>page</i>
Hare President of the Academic Association ..	72
Society for the Acquisition of General knowledge—Hare its Honorary visitor— Its publications	73
Patshala near the Hindu College—its foundation stone laid by Hare	74
Notice of it by the Bengal Spectator ..	74

CHAPTER III

Hare's interest in the Public Meeting of 1835 to repeal press regulations, remove restraints on public meeting &c.—His speech	75
He acted as a member of the Committee appointed by a public meeting for securing trial of civil cases by jury	76
His motion at the public meeting for peti- tioning against Act XI., His liberation of the coolies for Mauritius	76
His evidence before the Committee appointed by the public meeting. Their Report ..	78
His move in the petition for the use of the English language in the mofussil courts, The reply of Government	79
His attendance at the public meeting to co-operate with the British India Society, His connection with different societies ..	79

	<i>page</i>
Hare had an attack of cholera	80
He died on the 1st June 1842—His funeral— Inscription on the tomb	80—81
Notice of Hare by the Bengal Spectator and Friend of India	81—88

CHAPTER IV

Public meeting at the Medical College to vote a testimonial to Hare—Statue voted, Committee appointed—Inscription on the statue, mural tablet	88—91
Hare Anniversary meetings	91—118
Hare Prize Fund	118
Notice of Hare's services by the section of the Council of Education and by His Honor in Council	120
Notice of Hare by the Lieutenant Governor of Bengal	121

CHAPTER V

REMINISCENCES

1. C. Grant Esq.—Hare's Extraordinary power of walking and simple diet	121
2. Baboo Rajnarain Bose—Hare's vexation for not visiting sick boys—He rubbed boys with his own hand	122

	<i>page</i>
3. Baboo Gobind Chunder Dutt—Hare's fondness of children—He discouraged flogging, Hare's courage, liberation of coolies, Hare's benevolence and funeral. His religion	123
4. Baboo Ramtonoo Lahiree—Hare's services to the Medical College, visiting the sick ..	127
5. Baboo Chunder Saikher Deb—Acting the Good Samaritan, his labours for the Hindu College, always ready to admit poor boys	129
6. Chunder Coomar Moitri—Visiting the sick	132
7. Baboo Shibchunder Deb—Not partial to the boys of his school, encouraging successful pupils	133
8. Baboo Gopeekissen Mitter—His labors not to allow the boys to get vicious—the reason why he was apparently partial to the sons of the rich	134
9. Nundlall Mitter—Hare did good to the helpless	136
10. Baboo Sreeram Chatterjea—Hare spent large sums of money for our education, Medical College, Hare's watchfulness, Hare's charity, his vigilance, labors to improve penmanship, and simple diet ..	137

CHAPTER VI

Hare's house full of visitors	142
---------------------------------------	-----

	<i>page</i>
What he did daily—Medical College—Dr.	
Bramley's testimony to his services	142—143
His mode of inspection of the College &c. his	
care of the boys, the aid rendered to them	144
His kindness equally appreciated, accounted for	144—145
His difficulties	147
How he behaved	148
His character	148
The effects of his good acts	149
Conclusion	149

APPENDIX

- A. Rules of the Hindu College.
 - B. The Hindu College and its Founder, by Babco
Kessory Chand Mittra.
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A Biographical Sketch

OF

David Hare

CHAPTER I.

Dr. Johnson says that "history may be framed from permanent monuments and records, but lives can only be written from personal knowledge, which is growing every day less, and in a short time is lost for ever." David Hare was born in Scotland in 1775. He was brought up as a Watch-maker, and at the age of twenty five, or in 1800, came to Calcutta. In those days there was not much competition, and in a few years David Hare acquired competence. Before 1816 he made over his business to Mr. E. Grey ; and one of the newspapers of the day, noticing the change, wrote, "*old hair turned grey*". Hare found an intimate friend in Ram Mohun Roy. He had begun to spread theism, denounce idolatry, was moving heaven and earth for the abolition of the suttee rite, and advocating the dissemination of English

education, as the means for enlightening his countrymen. Ram Mohun Roy's circle consisted of Dwarkanath Tagore, Kristomohun Mozoomder, Callinath Munshi and latterly Chunder Saikur Deb and Tarachand Chuckroburtee. Of Mr. Hare's brothers, we have some information from Miss Carpenter's "Last days in England of Ram Mohun Roy." She says "Mr. David Hare, an Englishman of Calcutta, of well known and great respectability, from his earnest attachment to the Rajah, had urged his brothers in Bedford Square to do everything in their power for him ; and specially to render him those services he was sure to need in a land so different from his own, and to protect him from those arts and inconveniences to which his unsuspecting nature and ignorance of our customs might expose him. With great difficulty they at last prevailed upon him, some months after his arrival, to accept a home in their house ; and when he went to France for a few weeks, one of them accompanied him to Paris, where he was more than once at the table of Louis Phillipe."

Miss Carpenter states, that in September 1833 Ram Mohun Roy arrived at Stapleton Grove, near Bristol, "accompanied by Miss Hare, the daughter of his late esteemed friend Mr. David Hare, of Calcutta." Miss Hare was not the daughter of David Hare, who was never married, but was his niece. Mr. Arnott says in the *Athenæum* that the Hare family "discharged the duties of hospitality towards him (the Rajah), ever since his arrival in England, with a

kindness, delicacy and entire disinterestedness, which are honorable to the English character."

During the Rajah's illness, Miss Hare took great care of him, and often read the Bible to him. John Hare, Joseph Hare, and James Hare were present, with others, at the interment of Ram Mohun Roy, on the 18th October, 1833.

There are men whose attention is engrossed with only mundane objects. What leads to wealth, fame, honor and power, is generally thought of, and the best of the energies is directed towards that end. The men who labour for the good of others—practising self abnegation, suffering privation, and blushing to find it fame, may be looked upon as angels, in as much as their example conduces to the spiritual developement of those who come in contact with them or read their lives.

Hare was not an important member of the republic of letters, but he possessed strong good common sense. He understood well how to beat about the bush, and put matters in train so as to secure the accomplishment of the object.

The first impetus to Howard's philanthropy was his own imprisonment with others "in a filthy dungeon," after having been captured by a French privateer. Hare's determination as to his future career was from his study of the native society of Calcutta, to which he had free access. He formed the acquaintance of the leading members of native society, saw them occasionally, was present at the natches, tamashas,

caressed their children, presented them with toys, and thus gradually made a favorable impression on them.

He was for some time employed in identifying himself with the Hindus. His sympathy with them was gradually intensified. Their rejoicing was his rejoicing—their sorrow was his sorrow. A man of warm love and boundless benevolence always seeks for a field, and such is the order of Providence that the response is quickly made. The Hindus of Calcutta were the field for the exercise of Hare's benevolence.

The Supreme Court was established in 1794, which gave an impetus to the study of the English language. It was a privilege to be an attorney's clerk. He picked up a few technical expressions and when he made use of them, he was dreaded.

Ram Ram Misri was the first English scholar. He became a tutor, and in Ram Narain Misri he had a scholar and a lawyer, though one Anand Ram possessed a larger acquaintance with *words*, which in those days was as high an honor as M. A. Schools were in course of time established by Ram Mohun Napit, Krishna Mohun Basu, Bhubun Dutt, Shiboo Dutt, Arratoon Peters, Sherburn &c., but the want of suitable books was much felt. Those in use were, Thomas Dyce's Spelling, School-master, Arabian Nights, Pleasing Tales &c. The study of the Bengali language was also in a state of stagnation. We had Chaitanya Charitamrita, Mansa Mangola, Dhurma Gaun, Mahabharut, Ramayan (abridged), Gooroo Duckhina, Chundy, Annada Mungal, and Vidyasundur. But

there were no elementary books and hence there was great difficulty in learning the Bengali language correctly. The books we had were read as pastime, and Bengali boys were brought up in ciphering, letter writing, and Zemindari accounts. Hare formed a correct estimate of the educational wants of the Hindus and determined that there should be English education, vernacular education, and the supply of good English and vernacular books, on the progressive scale. He therefore directed his attention in the supply of these desiderata. We will first notice his labours in connection with the Hindu College, although he worked simultaneously for the promotion of vernacular education and the supply of books.

The first move he made was in attending, uninvited, a meeting called by Ram Mohun Roy and his friends for the purpose of establishing a society, calculated to subvert idolatry. Hare submitted that the establishment of an English school would materially serve their cause. They all acquiesced in the strength of Hare's position, but did not carry out his suggestion. Hare therefore waited on Sir Edward Hyde East, the chief justice, of the Supreme Court, who had taken his seat on the 11th November 1813. Sir Hyde East gave him an audience, heard all that he had to say, and promised to think on the matter. Buddi Nath Mukherjee in those days used to visit the big officials. When he paid his respects to Sir Hyde East he was requested to ascertain, whether his countrymen were favorable to the establishment of a college for

the education of the Hindu Youth, in English literature and science. Buddinath belonged to a respectable family and his *poita* was his prestige. He sounded the leading members of the Hindu society, and reported to Sir Hyde East that they were agreeable to the proposal. Several meetings were held at Sir Hyde East's House, and it was resolved that "an establishment be formed for the education of native youth." It was subsequently reported that Ram Mohun Roy would be connected with the College. The orthodox members, one and all, said, that we will have nothing with the College. Buddinath was thrown into the shade. Sir Hyde East was in a fix and the whole plan was upset.

Hare, who had kept himself in the back ground, and was watching the movement with intense interest, bestirred himself in arranging with Ram Mohun Roy, as to his having no connection with the College, and thus secured the support of the orthodox Hindu gentlemen. There was no difficulty in getting Ram Mohun Roy to renounce his connection, as he valued the education of his countrymen more than the empty flourish of his name as a committee-man. But we must not lose sight of Hare's services. They were rendered quietly. A meeting was accordingly held on the 14th May, 1816. It was numerously attended by respectable Hindus and Pundits. The latter spoke as follows---
 "We have been in our day a learned nation, and there are still a few learned men among us, but science has been overwhelmed with a rapid succession of barbaric governors, and the light of learning nearly

extinguished. Now however we trust that its embers are reviving, and that we shall become powerfully a learned people."

Sir Hyde East addressed the meeting as to the object for which it was called, and dwelt on the benefits of the proposed Institution. A large sum of money was subscribed, and it was reported that many Hindu gentlemen who were not present were willing to subscribe.

Another meeting was called on the 21st May, 1816, at which the foundation of the Hindu college of Calcutta, for promoting education, was determined upon. It was also resolved to ask the Governor and members of the Council to become Patrons, Sir Hyde East to accept the office of President, and Mr. J. H. Harrington the office of Vice-President.

A committee composed of eight European and twenty native gentlemen was appointed. Lieut. Irvine and Buddinath Mookerjea were appointed Secretaries.

The committee held several meetings. Hare was present as a visitor, and gave the benefit of his advice in framing several Rules as to tuition, funds and privileges, which were sanctioned at a general meeting held on the 27th August, 1816.*

The Hindu College was opened on Monday the 20th January, 1817, at Gorachand Bysak's house in Goranhatta. Among the European gentlemen present, were Mr. E. Hyde East, Mr. Harrington and Mr.

* See Appendix A.

Hare. On the following day the college was visited by a large number of spectators. Baboo Buddinath Mookerjee, the native secretary, assured all present, that he hoped that the school; which yet was but a seedling, would many years hence resemble the *Bur* tree, which when fully grown was the largest of trees in India, cooling and refreshing all those who come under its shade.

The College was subsequently removed to Roop Churn Roy's house in Chitpore, and thence to Feringhi Komul Bose's house. In 1819 the Institution felt the inadequacy of its income. David attended a meeting of the committee and pointed out that the Institution could not afford to pay 300 Rs. to the European and 100 Rs. monthly to the native Secretaries. The Managers agreed with him, upon which Lieutenant Irvine resigned, but Buddinath continued as Honorary Secretary.

The Government had abandoned the idea of establishing Sanscrit Colleges in Nuddea and Tirhoot, but determined to establish one in Calcutta. Ram Mohun Roy, although a Sanscrit scholar, was strongly opposed to this measure, and wrote to government the following letter :—

“TO HIS EXCELLENCY

THE RIGHT HONORABLE LORD AMHERST,

Governor General in Council

MY LORD

Humbly reluctant as the natives of India are to obtrude upon the notice of Government the sentiments

they entertain on any public measure, there are circumstances when silence would be carrying this respectful feeling to culpable excess. The present rulers of India, coming from a distance of many thousand miles to govern a people whose language, literature, manners, customs, and ideas, are almost entirely new and strange to them, cannot easily become so intimately acquainted with their real circumstances as the natives of the country are themselves. We should therefore be guilty of a gross dereliction of duty to ourselves and afford our rulers just grounds of complaint at our apathy, did we omit on occasions of importance like the present, to supply them with such accurate information as might enable them to devise and adopt measures calculated to be beneficial to the country, and thus second by our local knowledge and experience their declared benevolent intentions for its improvement.

“The establishment of a new Sanscrit School in Calcutta evinces the laudable desire of Government to improve the natives of India by education,—a blessing for which they must ever be grateful, and every well-wisher of the human race must be desirous that the efforts made to promote it, should be guided by the most enlightened principles, so that the stream of intelligence may flow in the most useful channels.

“When this seminary of learning was proposed, we understood that the Government in England had ordered a considerable sum of money to be annually devoted to the instruction of its Indian subjects. We were filled with sanguine hopes that this sum would

be laid out in employing European gentlemen of talents and education to instruct the natives of India, in Mathematics, Natural Philosophy, Chemistry, Anatomy, and other useful sciences, which the natives of Europe have carried to a degree of perfection that has raised them above the inhabitants of other part of the world.

“While we looked forward with pleasing hope to the dawn of knowledge, thus promised to the rising generation, our hearts were filled with mingled feelings of delight and gratitude, we already offered up thanks to Providence for inspiring the most generous and enlightened nations of the West with the glorious ambition of planting in Asia the arts and sciences of Modern Europe.

“We find that the Government are establishing a Sanscrit school under Hindu Pundits to impart such knowledge as is already current in India. This seminary (similar in character to those which existed in Europe before the time of Lord Bacon) can only be expected to load the minds of youth with grammatical niceties and metaphysical distinctions of little or no practical use to the possessors or to society. The pupils will there acquire what was known two thousand years ago with the addition of vain and empty subtleties since then produced by speculative-men such as is already commonly taught in all parts of India.

“The Sanscrit language, so difficult that almost a life time is necessary for its acquisition, is well known

to have been for ages a lamentable check to the diffusion of knowledge, and the learning concealed under this almost impervious veil, is far from sufficient to reward the labour of acquiring it. But if it were thought necessary to perpetuate this language for the sake of the portion of valuable information it contains, this might be much more easily accomplished by other means than the establishment of a new Sanscrit College, for there have been always and are now numerous professors of Sanscrit in the different parts of the country engaged in teaching this language, as well as the other branches of literature which are to be the object of the new seminary. Therefore their more diligent cultivation, if desirable, would be effectually promoted, by holding out premiums and granting certain allowances to their most eminent professors, who have already undertaken on their own account to teach them, and would by such rewards be stimulated to still greater exertion.

From these considerations, as the sum set apart for the instruction of the native of India was intended by the Government in England for the improvement of its Indian subjects, I beg leave to state, with due deference to your Lordship's exalted situation, that if the plan now adopted be followed, it will completely, defeat the object proposed, since no improvement can be expected from inducing young men to consume a dozen of years of the most valuable period of their lives in acquiring the niceties of Baikarana or Sanskrit Grammar. For instance, in learning to

discuss such points as the following ; *khada*, signifying to eat, *khadati* he or she or it eats ; query whether does *khadati* taken as a whole convey the meaning he, she or it eats, or are separate parts of this meaning conveyed by distinctions of the word. As if in the English language it were asked how much meaning is there in the *eat* and how much in the *s* ? And is the whole meaning of the word conveyed by these two portions of it distinctly or by them taken jointly ?

Neither can much improvement arise from such speculations as the following which are the themes suggested by the Vedanta ;—in what manner is the soul absorbed in the deity ? What relation does it bear to the Divine Essence ? Nor will youths be fitted to be better members of society by the Vedantic doctrines which teach them to believe, that all visible things have no real existence, that as father, brother, &c. have no actual entity consequently deserve no real affection, and therefore the sooner we escape from them and leave the world the better. Again, no essential benefit can be derived by the student of the *Mimansa* from knowing what it is that makes the killer of a goat sinless by pronouncing certain passages of the Vedanta, and what is the real nature and operative influence of passages of the Vedas, &c.

The student of the Naya Shastra can not be said to have improved his mind after he has learned from it into how many ideal classes the objects in the universe are divided and what speculative relation the

soul bears to the body, the body to the soul, the eye to the ear, &c.

In order to enable your Lordship to appreciate the utility of encouraging such imaginary learning as above characterized, I beg your Lordship will be pleased to compare the state of science and literature in Europe before the time of Lord Bacon with the progress of knowledge made since he wrote.

If it had been intended to keep the British nation in ignorance of real knowledge, the Baconian philosophy would not have been allowed to displace the system of the schoolmen, which was the best calculated to perpetuate ignorance. In the same manner the Sanscrit system of education would be the best calculated to keep this country in darkness, if such had been the policy of the British legislature. But as the improvement of the native population is the object of the Government, it will consequently promote a more liberal and enlightened system of instruction, embracing Mathematics, Natural Philosophy, Chemistry, Anatomy, with other useful sciences, which may be accomplished with the sums proposed by employing a few gentlemen of talents and learning educated in Europe and providing a College furnished with necessary books, instruments, and other apparatus.

In representing this subject to your Lordship I conceive myself discharging a solemn duty which I owe to my countrymen and also to that enlightened sovereign and legislature which have extended their benevolent care to this distant land, actuated by a

desire to improve the inhabitants, and therefore humbly trust you will excuse the liberty I have taken in thus expressing my sentiments to your Lordship.

I have the honor &c.

RAM MOHUN ROY."

The Government remained unmoved but sent the letter to the committee of Public Instruction. At last arrangements were made through the influence of Dr. H. H. Wilson for the erection of one building for the Sanscrit and Hindu Colleges. The Government gave Rs. 1,24,000 and "Mr. David Hare gave up for the benefit of the College the piece of land he owned on the north side of the College square." On the 25th February 1824 the foundation stone of the College building was laid—

The copy of the inscription is as follows :—

“IN THE REIGN OF
HIS MOST GRACIOUS MAJESTY GEORGE THE FOURTH,
UNDER THE AUSPICES OF
THE RIGHT HON'BLE WILLIAM PITT AMHERST,
GOVERNOR-GENERAL OF THE BRITISH POSSESSIONS IN INDIA
The Foundation Stone of this Edifice,
THE HINDU COLLEGE OF CALCUTTA
WAS LAID BY
JOHN PASCAL LARKINS ESQUIRE
*Provincial Grand Master of the Fraternity of Free
Masons in Bengal*

AMIDST THE ACCLAMATIONS

OF ALL RANKS OF THE NATIVE POPULATION OF THIS CITY

IN THE PRESENCE OF

A Numerous Assembly of the Fraternity

AND OF THE

PRESIDENT AND MEMBERS OF THE COMMITTEE

of General Instruction

ON THE 25TH DAY OF FEBRUARY 1824.

and Aera of Masonry 5824

WHICH MAY GOD PROSPER

PLANNED BY B. BUXTON, LIEUT. BENGAL ENGINEERS

AND CONSTRUCTED BY

WILLAM BURN AND JAMES MACKINTOSH."

In January 1825 the building was completed. It accommodated the Sanscrit and Hindu colleges. The struggling of the latter had not ceased, and the anxiety of the Managing Committee was not over. By the failure of Joseph Barretto and Sons, the Treasurers, the Hindu College lost all the funded property, and it was compelled to apply to Government for pecuniary support. The Government was willing to help the College, but wanted to know whether the Managing Committee would allow the Committee of Public Instruction to exercise control over the management. This called forth a protest from Radhamadub Banerjea and Chunder Coomar Tagore, who apprehended undesirable changes which might be made, and wished

that the Institution might be left to its own resources. At last the Managing Committee agreed to a joint committee, consisting of an equal number of European and native members, being appointed for the management of the College, and that "any measure to which the native express an unanimous objection shall not be carried into effect." The General Committee of Public Instruction wrote in reply, that they would simply limit their supervision to the funds which the Government would give from time to time, and proposed that Dr. H. H. Wilson on their behalf should exercise supervising control, which was agreed to. Dr. Wilson was accordingly elected by the Managing Committee as an ex-officio Member and Vice President, and Mr. Hare an Honorary Member of the Committee. He attended daily to look after the College. About this time Rajah Buddinath, Hurry-nath Roy, son of Canto Babu, and Kalee Sunkur Ghosal gave 50,000 Rs., 20,000 Rs. and 20,000 Rs. respectively which amount was appropriated to the establishment of Scholarships to induce students to prolong their academic career.

Of all the teachers Mr. H. L. V. Deiozio gave the greatest impetus to free discussion on all subjects, social, moral and religious. He was himself a free thinker, and possessed affable manners. He encouraged students to come and open their minds to him. The advanced students of the Hindu College frequently sought for his company during tiffin time, after School hours, and at his house. He encouraged

every one to speak out. This led to free exchange of thought and reading of books which otherwise would not have been read. These books were chiefly poetical, metaphysical and religious. It was at last proposed to establish, in 1828 or 1829, a debating club, called the Academic Association, at the house now occupied by the Wards Institution. Krishna-muhun Banerjea, Russickrishna Mullick, Duckinarunjun Mookerjea, Ramgopaul Ghose, Ramtonoo Lahiree, Radhanath Sickdhar, Madhab Chunder Mullick, Gobindchunder Bysack, and others were members. Mr. Hare was a regular visitor. Sir Edward Ryan and Colonel Benson, Private Secretary to Lord W. Bentinck, used to visit the meetings occasionally. Under Derozio's direction, the advanced students of the Hindu College issued a paper named "the Parthenon," but it was stopped by order of Dr. Wilson. The convulsion caused by Derozio was great. It pervaded almost the house of every advanced student. Down with Hinduism! Down with orthodoxy! Was the cry every where. The Managing Committee being apprehensive passed the following resolution :—

"That Mr. D'Anseleme be requested, in communication with the teachers, to check as far as possible all disquisitions tending to unsettle the belief of the boys in the great principles of national religion." The junior students caught from the senior students the infection of ridiculing the Hindu religion. and where they were required to utter *mantras* or prayers,

they repeated lines from the Iliad. There were some who flung the Brahmanical thread instead of putting it on. The horror of the orthodox families was intensified—withdrawals of pupils took place. The Managing Committee met and resolved as follows—“The teachers are particularly enjoined to abstain from any communication on the subject of the Hindu religion with the boys, or to suffer any practices inconsistent with the Hindu notions of propriety, such as eating or drinking in the school or class rooms. Any deviation from this injunction will be reported by Mr. D’Anseleme to the Visitor immediately ; and should it appear that the teacher is at all culpable he will forthwith be dismissed.” Finding that the ideas of the Hindu students as to Hinduism were being shaken, some of the Clergymen availed themselves of the opportunity to give lectures on the evidences of Christianity near the College. The Managing Committee met and passed the following order :—

“The managers of the Anglo Indian College having heard that several of the students are in the habit of attending societies at which political and religious discussions are held, think it necessary to announce their strong disapprobation of the practice, and to prohibit its continuance ; any student being present at such a society after the promulgation of this order, will incur their displeasure.” This brought on a little calmness, but the teachings of Derozio again caused commotion. Boys were withdrawn or not allowed to attend. In such circumstances Ramcomal Sen,

apprehending great danger, called a meeting of the Committee and urged that the College would not prosper till Derozio was removed, he "being the root of all evil." He further proposed that those students who are known to take English food and are hostile to Hinduism should be expelled, those boys who attended private lectures and meetings should be removed, and that teachers should be prohibited from eating on the school table.

Mr. Hare and Dr. Wilson expressed their opinion against Derozio's removal as they considered him a competent teacher.

The next question was whether it was expedient, in the present state of public feeling among the Hindu community of Calcutta, to dismiss Mr. Derozio from the College.

The majority voted in favor of Derozio's dismissal, Hare and Wilson declining to vote on a subject affecting the state of native feeling alone.

The Managing Committee on reconsideration resolved that they have not the power nor the right to enforce the prohibition of boys attending public lectures or meetings.

Derozio had been very indifferent to systematic teaching. Every teacher had to submit a monthly progress reports to the Head Master D'Anseleme. On one occasion Derozio took the report to him while Hare was standing near his desk. The sight of this report so much exasperated D'Anseleme that he lifted his hand to strike Derozio, who averted it by

receding. D'Anseleme not being able to strike Derozio vented his anger on Hare and called him "a vile sycophant." Hare kept his temper, and asked whose sycophant was he? Next day Hare came to D'Anseleme and shook hands with him as if nothing had happened.

Derozio, hearing of the resolution of the Managing Committee, addressed the following letter to Dr. H. H. Wilson :—

TO DR. H. H. WILSON

My dear Sir :—The accompanying is my resignation ; but you will observe that I have taken the liberty of departing from your suggestion of making it appear a merit on my part. If I had grounds to believe that my continued connection with the College would be really and permanently prejudicial to that institution, the spirit to leave it without any suggestion, but that of my own mind, would not be wanting. I do not conceive, however, that a temporary shock needs such a sacrifice ; and I cannot, therefore, conceal from myself the fact that my resignation is compulsory. Under these circumstances, I trust you will see the propriety of my declining to make that appear a merit which is really a necessity.

Nevertheless, I thank you heartily for having recommended me to do so, because I perceive it to have been the dictate of a generous heart anxious to soothe what it could not heal. But I dare not ascribe

to myself a merit which I do not possess, and if my dismissal be considered a deserved disgrace by the wise and good, I must endure it.

As the intemperate spirit displayed against me by the Native Managers of the College is not likely to subside so completely as to admit of my return to that Institution as speedily as you expect ; and as the chances of life may shape my future destiny so as to bring me but rarely in contact with you ; I cannot permit this opportunity to pass without recording my grateful acknowledgements to you for all the kindness you have shown me, since I have had the honor and pleasure of being known to you. In particular I must thank you for the delicacy with which you conveyed to me on Saturday last, the resolution of the Managing Committee, and for the sympathy which I perceived my case had excited in you.

Such circumstances, when genuine, and unaffected, make deeper impressions on my feeling than those greater acts of favor the motives for which we cannot always trace.

Believe me to be my dear Sir, with sentiments of respect and regard.

CALCUTTA.
25th April, 1831.

Yours sincerely,
H. L. V DEROZIO.

Mr. Derozio wrote the following letter to the Managing Committee :—

TO THE MANAGING COMMITTEE OF

THE HINDOO COLLEGE.

Gentlemen,

Having been informed that the result of your deliberation in close Committee on Saturday last, was a resolution to dispense with my further services at the College, I am induced to place my resignation in your hands in order to save myself the mortification of receiving formal notice of my dismissal.

It would however be unjust to my reputation, which I value, were I to abstain from recording in this communication certain facts, which I presume, do not appear upon the face of your proceedings. Firstly, no charge was brought against me. Secondly, if any accusation was brought forward, I was not informed of it ; thirdly, I was not called up to face my accusers, if any of such appeared ; fourthly, no witnesses were examined on either side ; fifthly, my conduct and character underwent scrutiny and no opportunity was afforded me of defending either ; sixthly, while a majority of the committee did not, as I have learnt, consider me an unfit person to be connected with the College, it was resolved notwithstanding that I should be removed from it. So that unbiased, unexamined, and unheard, you resolve to dismiss me without even the mockery of a trial. These are facts—I offer not a word of comment.

I must also avail myself of this opportunity of recording my thanks to Mr. Wilson, Mr. Hare, and Babu Sreekissen Sing for the part which I am

informed they respectively took in your proceedings on Saturday last.

CALCUTTA,
25th April, 1831

I am, Gentlemen, your obdt. servt.
H. L. V. DEROZIO.

Dr. Wilson's reply to Mr. Derozio :—

TO H. L. V. DEROZIO ESQ.

Dear Derozio. I believe you are right, although I could have wished you had been less severe upon the Native managers, whose decision was founded merely upon the expediency of yielding to popular clamour, the justice of which it was not incumbent upon them to investigate. There was no trial intended, —there was no condemnation. An impression had gone abroad to your disadvantage, the effects of which were injurious to the College, and which would not have been dispelled by any proof you could have produced, that it was unfounded. I suppose there will still be much discussion on the subject, privately only I trust, but that there will be, and I should like to have the power of speaking confidently on three charges brought against you. Of course it rests entirely with you to answer my questions. Do you believe in a God? Do you think respect and obedience to parents no part of moral duty? Do you think the intermarriage of brothers and sisters innocent and allowable? Have you ever maintained these doctrines by argument in the hearing of your scholars? Now

I have no right to interrogate you on these or any other of your sentiments, but these are the rumoured charges against you, and I should be very happy if I could say boldly they were false, or could produce your written and unqualified denial for the satisfaction of those whose good opinion is worth having.

Yours sincerely

H. H. WILSON

25th April

Mr. Derozio's second letter to Dr. Wilson :—

TO H. H. WILSON ESQ.

My dear Sir,

Your letter which I received last evening should have been answered earlier, but for the interference of other matters which required my attention, I beg your acceptance of this apology for the delay, and thank you for the interest which your most excellent communication proves that you continue to take in me. I am sorry, however, that the question you have put to me will impose upon you the disagreeable necessity of reading this long justification of my conduct and opinions. But I must congratulate myself that this opportunity is afforded me of addressing so influential and distinguished an individual as yourself upon matters which if true might seriously affect my character. My friends need not however be under any apprehension for me ; for myself the consciousness of right is my safe guard and my consolation.

(1) I have never denied the existence of a god in hearing of any human being. If it be wrong to speak at all upon such a subject I am guilty ; for I am neither afraid nor ashamed to confess having stated the doubts of philosophers upon this head, because I have also stated the solution of those doubts. Is it forbidden any where to argue upon such a question ? If so it must be equally wrong to adduce an argument upon either side, or is it consistent with an enlightened notion of truth to wed ourselves to only one view of so important a subject, resolving to close our eyes and ears against all impressions that oppose themselves to it ?

How is any opinion to be strengthened, but by completely comprehending the objections that are offered to it and exposing their futility ? And what have I done more than this ? Entrusted as I was for some time with the education of youth, peculiarly circumstanced, was it for me to have made them pert and ignorant dogmatists by permitting them to know what could be said upon only one side of grave questions ? Setting aside the narrowness of mind which such a course might have evinced, it would have been injurious to the mental energies and acquirements of the young men themselves. And (whatever may be said to the contrary) I can indicate my procedure by quoting no less orthodox authority than Lord Bacon. "If a man" says this philosopher (and no one had a better right to pronounce an opinion upon such matters than he) "will begin with certainties, he

shall end in doubt." This I need scarcely observe is always the case with contended ignorance, when it is roused too late to thought, one doubt suggests another and universal scepticism is the consequence, I therefore thought it my duty to acquaint several of the College students with the substance of Hume's celebrated dialogue between Clenthes and Philo, in which the most subtle and refined arguments against Theism are adduced. But I have also furnished them with Dr. Reid's and Dugald Stewart's more acute replies to Hume, replies which to this day continue unrefuted. This is the head and front of my offending. If the religious opinions of the students have become unhinged in consequence of the course I have pursued, the fault is not mine. To produce conviction was not within my power, and If I am to be condemned for the Atheism of some, let me receive credit for the Theism of others. Believe me, my dear Sir, I am too thoroughly imbued with the deep sense of human ignorance and of the perpetual vicissitudes of opinion to speak with confidence even of the most unimportant matters. Doubt and uncertainty besiege us too closely to admit the boldness of dogmatism to enter an enquiring mind, and far be it from me to say "*that is*" and "*that is not,*" when after the most extensive acquaintance with the researches of science, and after the most daring flights of genius, we must confess with sorrow and disappointment that humility becomes the highest wisdom—for the highest wisdom assures man of his ignorance.

(II.) Your next question is "do you think respect and obedience to parents no part of moral duty?" For the first time in my life did I learn from your letter that I am charged with having inculcated so hideous, so unnatural, so abominable a principle. The authors of such infamous fabrications are too degraded even for my contempt. Had my father been alive, he would have repelled the slander by telling my calumniators that a son who had endeavoured to discharge every filial duty as I have done, could never have entertained such a sentiment, but my mother can testify how utterly inconsistent it is with my conduct, and upon her testimony I might rest my vindication. However I will not stop there : so far from having even maintained or taught such opinion, I have always insisted upon respect and obedience to parents. I have indeed condemned that feigned respect which some children evince, as being hypocritical and injurious to the moral character, but I have always endeavoured to cherish the genuine feelings of the heart and to direct them to proper channels. Instances, however in which I have insisted upon respect and obedience to parents are not wanting. I shall quote important ones for your satisfaction, and as the parties are always at hand you may at any time substantiate what I say. About two or three months ago, Dakshinarunjan Mookherjee (who has made so great a noise lately) informed me that his father's treatment of him had become utterly insupportable, and that his only chance of escaping it was by leaving his father's

house. Although I was aware of the truth of what he had said, I dissuaded him from taking such a course, telling him that much should be endured from a parent, and that the world would not justify his conduct if he left his home without being actually turned out of it. He took my advice, though I regret to say only for a short time. A few weeks ago he left his father's house and to my great surprise engaged another in my neighbourhood. After he had completed his arrangements with his landlord, he informed me for the first time of what he had done, and when I asked him why he had not consulted me before he took such a step, "because," replied he, "I knew you would have prevented it."

The other instance relates to Mohesh Chunder Sing. Having behaved rudely to his father and offended some of his other relatives, he called upon me at my house with his uncle Umachurn Bose and his cousin Nundolall Sing. I reproached him severely for his contumacious behaviour, and told him that until he sought forgiveness from his father I would not speak to him. I might mention other cases but these may suffice.

(III.) "Do you think marriages of brother and sister innocent and allowable?" This is your third question. No—is my distinct reply and I never taught such an absurdity. But I am at a loss to find out how such misrepresentations as those to which I have been exposed, have become current. No person who

has ever heard me speak upon such subjects could have circulated these untruths, at least I can hardly bring myself to think that one of the College students with whom I have been connected could be either such a fool as to mistake everything I ever said, or such a knave as wilfully to mistake my opinions. I am rather disposed to believe that weak people who are determined upon being alarmed, and finding nothing to be frightened at, have imputed these follies to me. That I should be called a sceptic and an infidel is not surprising, as these names are always given to persons who think for themselves in religion, but I assure you that the imputations which you say are alleged against me I have learned for the first time from your letter, never having even dreamed that sentiments so opposed to my own could have been ascribed to me. I must trust therefore to your generosity to give the most unqualified contradiction to these ridiculous stories. I am not a greater monster than most people, though I certainly should not know myself were I to credit all that is said of me. I am aware that for some weeks some busy bodies have been manufacturing the most absurd and groundless stories about me, and even about my family. Some fools went so far as to say my sister, while others said my daughter (though I have not one) was to have been married to a Hindu young man !!! I traced the report to a person named Brindabone Ghosal, a poor Brahmin who lives by going from house to house to entertain the inmates with the news of the day, which he invariably invents. However

it is a satisfaction to reflect that scandal though often noisy is not everlasting.

Now that I have replied to your questions, allow me to ask you, my dear Sir, whether the expediency of yielding to popular clamour can be offered in justification of the measures adopted by the Native Managers of the College towards me? Their proceedings certainly do not record any condemnation of me, but does it not look very like condemnation of a man's conduct and character to dismiss him from office when popular clamour is against him? Vague reports and unfounded rumours went abroad concerning me; the Native Managers confirm these by acting towards me as they have done. Excuse my saying it, but I believe there was a determination on their part to get rid of me, not to satisfy popular clamour but their own bigotry. Had my religion and morals been investigated by them, they could have had no grounds to proceed against me. They therefore thought it most expedient to make no enquiry, but with anger and precipitation to remove me from the Institution. The slovenly manner in which they have done so is a sufficient indication of the spirit by which they were moved, for in their rage they have forgotten what was due even to common decency. Every person who has heard of the way in which they have acted is indignant, but to complain of their injustice would be paying them a greater compliment than they deserve.

In concluding this address, allow me to apologise for its inordinate length, and to repeat my thanks for

all that you have done for me in the unpleasant affair by which it has been occasioned.

I remain, Sir, &c.,

26 April 1831.

H. L. V. DEROZIO

While connected with the College, Derozio used to edit a paper called "Hesperus" which died away, and he established a daily paper called the "East Indian." After his connection with the College ceased, Krishnamohun Banerjea, who, after leaving College, was a teacher of Hare's School, conducted a paper called the "Enquirer." Derozio appears to have made strong impression on his pupils, as they regularly visited him at his house and spent hours in conversation with him. He continued to teach at home what he had taught at school. He used to impress upon his pupils the sacred duty of thinking for themselves—to be in no way influenced by any of the idols mentioned by Bacon—to live and die for truth—to cultivate and practise all the virtues, shunning vice in every shape. He often read examples from ancient history of the love of justice patriotism, philanthropy and self abnegation, and the way in which he set forth the points stirred up the minds of his pupils. Some were impressed with the excellence of justice, some with the paramount importance of truth, some with patriotism, some with philanthropy. The pupils who constantly sought for Derozio's company were Krishna Mohun Banerjea, Russic Krishna Mullick,

Duckhina Runjun Mookerjea, Ramgopaul Ghose, Madhabchunder Mullick, Ramtonoo Lahiree, Moheshchunder Ghose, Shib Chunder Dev, Huru-Chunder Ghose, Radhanath Sickdar, Gobindchunder Bysack, Amritalall Mittra and others, who may be called the "Young Calcutta." The first four for sometime acted as firebrands. Time moderated their impulsiveness. The uppermost thought was to expose Hinduism, and to renounce it. Krishna Mohun Banerjea, who is naturally humourous and satirical, came out with a work called the "Persecuted," in which he exposed the heterodoxy of the Hindus who passed as members of the orthodox community, and shewed that there was no such thing as *caste* after all. It was apprehended that Russic Krishna Mullick would turn out a renegade, and he was therefore drugged. He was insensible during the night. In the morning, while he was being put in irons for the purpose of being packed off to some distant place where he would have no evil companions, his consciousness returned, and he resisted the attempt. Abandoning his father's house, he lived at Chorebagan, and conducted the *Gyananeshan*. Duckhinarunjun was of sanguine temperament and susceptible of good influences. His heart warmed at the distress of others. When Tarachand Chucroburttee was in distress, Duckhinarunjun sent him a Bank note for Rs. 1000 as a gift *anonymously*. Tarachand afterwards traced his benefactor, and arranged with him to receive the money as a loan. Ramgopaul was, at

Hare's recommendation, appointed as an assistant to a mercantile house. His sympathy with Derozio, Krishnamohun and Russic was deep. Latterly he regarded Russic as clear headed, well grounded in general principles, cautious in generalizing, and philosophical in reasoning. It may be mentioned, that although Russic was not an eloquent speaker, he was so thoughtful in his exposition and argumentation, that he was always listened to with greatest attention, more especially by Mr. Hare and Mr. Anderson of Colvin & Co. who frequently attended the meetings of the Academic, and liked much to hear Russic. The lesson which Russickrishna taught was *precision of thought and expression*. Madhubchunder Mullick was a quiet enquirer, but his quietness did not in any way impair the strength of his decision. Bhowbani Churn Benerjee attributed to Madhubchunder *Hinduism*, which he renounced in a strong letter published in an English News paper. Ramgopaul continued to shine as a speaker at the Academic and a writer in Russic's paper. He was an eloquent but not so close a reasoner as Russic. His association with his colleagues, the pioneers of reform, threw him into difficulties. It was notorious that he had departed from Hinduism ; his kith and kin at *Bagati*, where his domicile was, excommunicated him, and his sins were visited upon his father, who was nicknamed "Beef-eating Gobind Ghose." Gobindchunder Bysuck while at School was a poet and was a young man of high literary attainments. He studied Paley and other

theological writers. He wrote a series of articles against Christianity in the Reformer, of which Prosonocoomar Tagore was the proprietor, to some of which replies appeared in the Enquirer from the pen of no less a person than Ross Donnelly Mangles, now of the Council of India. Gobind established a school at which Dr. Rajendralal Mitra received his education.

The moral lessons taught by Derozio gradually produced good practical effects. Krishna Mohun and Mohesh gradually acquired calmness, and finding a void in Derozio's teachings in as much as they did not open the vista into the life to come, began to examine the evidences of Christianity, and at last embraced it. Poor Mohesh did not live long in the flesh as a Christian, but the change in him before his death was marked. Krishna Mohun delivered a sermon on his death at the Old Church, showing that Mohesh the Christian was different person from Mohesh the heathen. David Hare attended the Old Church and spoke of the sermon in the highest terms. This shows that Hare was a catholic-minded man, and felt interested in the real progress of every person.

Huruchunder Ghose, who valued Derozio as his tutor, was appointed a Moonsiff at Bancoorah. In those days corruption pervaded the lower grades of the unconvenanted Judicial service. The emolument was nominal—the temptation was strong—there was no dread of the press—bribery could be practised with impunity. Huruchunder reduced all he had

learnt to the *love of Justice*. He used to read books which would elevate his mind, and feed it with noble thoughts. In a pecuniary point of view the appointment was a loss to him. He had to draw on his family to make up his expenditure, but his happiness knew no bounds when he found that he was distributing *Justice* to the poorer classes of his country. In every nook and corner of Bancoorah his name was revered as a good Judge and a godly man. Huruchunder's subsequent career is well known. Amirtalall, like Huruchunder, was quiet. They were apparently orthodox, as they were unwilling to give offence to any one; but while they were socially not of the same mind with their colleagues, they fully went with them as regards the rectitude of conduct and the necessity of reform. Huruchunder distinguished himself as an incorruptible Judge. Amritalall was perhaps more in the midst of temptation as the Government officer in charge of Toshakhana. He not only discharged his duties zealously and faithfully, but when he laid down his office he came out perhaps a poorer man than when he accepted it. There are men on whom the perishable world and its grandeur make no impression, and they prefer *living within* and looking up to what is to come in after life. Ramtunoo Lahiri is known more as a *moral* than an *intellectual* man. There are few persons in whom the milk of human kindness flows so abundantly. He was never wanting in his appreciation of what was right, and in his sympathy with

advanced principles. He looked upon Russickrishna as his friend, philosopher and guide.

Radhanauth Sickdar had an ardent desire to benefit his country. His hobby was beef, as he maintained that beefeaters were never bullied, and that the right way to improve the Bengalees was to think first of the *physique* or perhaps *physique* and *moral* simultaneously. He conducted with me a monthly Bengali Magazine called "Masic Patrica" for about three years. Tarachand Chuckroburttee and Chundersaikur Deb, though not to be ranked as Derozio's pupils, identified themselves with the "young Calcutta." Tarachand's biographical sketch drawn up by me, appeared in a number of the India Review. He was an excellent English scholar; thoughtful, and thoroughly independent. He was under Mr. L. Clarke as his assistant, and was much respected by him. Clarke said to him "you are invaluable to me." Tarachand was the author of a Bengali and English Dictionary, and the Translator of Menu into Bengali, which he did not complete. Chundersaikur Deb is a man of varied acquirements. He is well versed in English literature, science, law, Sanscrit, and specially in Naya. He wrote a comment on the Revenue law of Bengal. Mr. Theobald, for whom he wrote the comment, found him so deep that he told me that Chunder was fit to sit on the bench.

Chundersaikur, Russickrishna, Shibchunder Deb, Gobind Bysack and Madhubchunder were employed

as Deputy Collectors, and distinguished themselves as honest and meritorious officers, finding their reward in doing justice to the people. However brilliant may have been the career of some of these gentlemen, either as regards the culture they reached or the status they attained, those who remained as "inglorious Miltons or village Hampdens" possessed the same earnestness of purpose and love for their country. There is one name which deserves special mention. Shibchunder Deb was a quiet and unpretending scholar. Those who know the good he has done to Konnugur, where he lives, by the establishment of the English, Bengali and Female schools, a Library and Samaj, will be able to form an idea what the strength of a man is when he is rightly trained.

The impetus to enquiry and the promotion of thought given by Derozio manifested itself in debating clubs, which were encouraged by Hare. They sprang up in every part of the town. Hare, seeing the tendency of the Hindu mind, arranged with Derozio to deliver a course of lectures on metaphysics at his School, which was open to the public. Some four hundred youngmen used to attend the lectures, which were continued for sometime.

Hare's public and private virtues made a strong impression on the leading students of Derozio. In 1830 a public meeting of the native inhabitants was called at Madhubchunder Mullik's house (Jorasanko) for the purpose of taking into consideration the

services rendered by David Hare to the cause of native education, and determining on the testimonial to be voted to him. The meeting was numerously attended, and was held on two successive days. On the first day Krishnamohun Banerjea, and on the second day, Russick Krishna Mullick took the chair. The speakers were Radhanauth Sickdar, Krishnamohun Banerjea, Russickrishna Mullick, Duckinarunjun Mookerjee and others. Radhanauth Sickdar, dwelling on the debased state of the country owing to misrule and oppression, instanced the coming of David Hare as the *morning star* to dispel our ignorance. Russickrishna, in speaking of Hare's virtues, said that his palanqueen was a regular dispensary, as it contained medicines for healing suffering of all kinds. It was determined that a subscription should be opened, and that Mr. D. Hare be asked to sit for his portrait. Huruchunder Ghose was appointed Secretary—an address expressive of the deep gratitude of the native community was prepared. It was neatly written by Huruchunder on parchment, and presented to D. Hare at his School, on the anniversary of his birth day, by a large number of natives headed by Duckinarunjun Mookerjee, who prefaced the presentation of the address with a feeling speech. When Duckina said "thou art the mother who hast sucked us," Hare, shrugging his head as he used to do, showed a smile in his face. We cannot reproduce the address or the reply, but the late Hurromohun Chatterjee left a short sketch of the reply.

“Hare said that on his arrival in this country, he saw that India was teeming with productions of all kinds, that her resources were inexhaustible, that her people were intelligent and industrious, and possessed of capabilities, if not superior at least equal to those of the other civilized inhabitants of the world, and that centuries of oppression and misrule had completely destroyed her own learning and philosophy, burying this land in almost total ignorance. To improve her condition, nothing appeared to him more essential than a dissemination of European learning and science among her people, and with this aim he had sown a seed which at the time he was speaking had sprung up into a tree, bearing the fairest fruits, as evidenced in the learning and intelligence displayed around him.”

The portrait of Mr. D. Hare, painted by Mr. C. Pote. which was in the Sanscrit College, opposite to that of Dr. Wilson, is now to be seen at Hare's School.

We have already mentioned that David Hare's ideas for enlightening the Hindus were by means of the English literature, and science, the cultivation of the Bengalee language, and the supply of suitable books in both the languages. According to his conviction he was working, and time came for his ideas being tested.

On the 17th July 1823, the General Committee of Public Instruction was appointed “for the purpose of ascertaining the state of public education, and of the

public institutions designed for its promotion, and of considering and from time to time submitting to Government the suggestion of such measures as it may appear expedient to adopt with a view to the better instruction of the people, to the introduction among them of useful knowledge, and to the improvement of their moral character."

The Court of Directors in their Despatch dated 18th February 1824 wrote as follows.

"With respect to sciences it was worse than a waste of time to employ persons to teach or learn them in the state in which they were found in the oriental books. Our great end should be not to teach Hindu learning, but sound learning." This despatch was drafted by James Mill.

The Committee of Public Instruction made a favorable report on the Vidyalaya or Hindu College of Calcutta.

"A command of the English language and a familiarity with its literature and science have been acquired to an extent rarely equalled by any schools in Europe. A taste for English has been widely disseminated and independent schools conducted by young men reared in the Vidyalaya are springing up in every direction. The moral effect has been remarkable and an impatience of the instructions of Hinduism and a disregard of its ceremonies are openly avowed by young men of respectable birth and talents, and entertained by many more who outwardly conform to the practices of their country men."

On the 7th March 1835, Lord William Bentinck in Council recorded his resolution directing "the promotion of European literature and science among the natives of India, and that all funds appropriated for the purposes of education would be best employed on English education alone." The resolution also prohibited the printing of oriental works out of the money given by Government.

This resolution caused a division in the Committee of Public Instruction though they all agreed that "the vernacular languages contained neither the literary nor scientific information necessary for a liberal education, but the mass of the people must be educated through their own language."

The dissatisfaction caused by the above resolution was intense. Lord Auckland, with the view to pour oil over troubled waters, recorded a minute on the 29th November 1839, adopting English and vernacular as media of instruction till a series of good vernacular books were prepared.

Lord Auckland laid so much stress on English Education that he kept an English School at Barrack-pore at his own expense.

The Education Despatch of the 18th July 1854, settled this vexed question by stating that "our object is to extend European knowledge throughout all classes of people. We have shown that this object must be effected by means of the English language in the higher branches of instruction, and by that of the vernacular languages of India to the great mass of the people :—

We print two letters from Mr. Hare shewing how he looked after the conduct of boys and their tuition.

R. HALIFAX Esq.

DEAR SIR,

I have received information which I cannot doubt that some of the college students are in the habit of making improper accusations against their school-fellows and frequently using dirty vulgar language. I beg leave to suggest to you the propriety of making clearly understood by every one that such conduct is strictly prohibited, and that any pupil who is found guilty of making or propagating any improper charge against any of his school-fellows, except in a complaint made privately to the Head Master, or using any vulgar abusive language either in or out of school, will be severely punished according to his merits, and that part of that punishment may be to stand upon a stool for 1½ an hour in the middle of the school with a placard upon his breast stating that he has been guilty of using vulgar abusive language.

26th May 1834.

Yours &c.,

DAVID HARE

Visitor.

R. HALIFAX Esq.

DEAR SIR,

As verbal communications are apt to be forgotten, I think it just to address you in writing. I have mentioned to you that I was much annoyed to observe so much irregularity in the school and to see the way

that Mr. Halford's duties in the 3rd and 4th classes have been managed during his absence. I must now beg to call your particular attention to it. The boys will not obey a monitor from the 2nd class, and there is nothing but confusion in Mr. Halford's Room. You are aware that the Committee are averse to the use of monitor, if it can be avoided, and particularly wish the Head Master to see the classes as much as possible in the absence of any of the assistant teachers, and it must be evident to you, that nothing can tend more to the welfare of the school, than a frequent exercise of this privilege, as it affords the Head Master an excellent opportunity of seeing what the classes are doing. I am now conscious that your weak state of health will not allow of great exertion, but as you are able to attend, I think you might look after things a little more.

10th June 1834.

Yours &c.,
 DAVID HARE
Visitor.

Being anxious to know whether David Hare was the founder of the Hindu College, I wrote to Rajah Radhakant on the subject, and the following is his reply, under date the 4th September 1847 :—

“On the receipt of your letter of the 30th ulto, I have referred to the old records of the Hindu College, and found no allusion therein of the late Mr. David Hare's having been the originator of the Institution. If the idea of founding the Hindu

College had originated with Mr. Hare, and been carried out through Sir Hyde East, as you have been informed, then the latter must have noticed it in his speech delivered at the first meeting of the Hindu Community, held at his house, on the 4th May 1816, for the establishment of the Hindu College, and Mr. Hare must have consequently been appointed a member of the Committee, composed of 20 Natives and 10 Europeans, at the second meeting held on the 21st of the above month.

“I have also found that Mr. Hare was nominated a Visitor of the College on the 12th June 1819, and hence, as he gradually devoted his time and attention to promote the object of the Institution, he rose in the public estimation and was elected a manager of the College, perhaps in the year 1825. Under these circumstances I have to conclude, that Sir Ed. Hyde East, and not Mr. D. Hare, was the originator or founder of the Hindu College, for the commemoration of which his lordship's statue has been erected in the grand Jury room of the Supreme Court, at the expence of the Hindu gentlemen of this Presidency”.

Rajha Radhakaunta was perhaps not aware of the good David Hare used to do by stealth. He took care not to appear as the ostensible founder of the Hindu College, but there is no doubt that in reality he was, as without his continued exertions to bring different minds to bear upon one object, and rouse them to find means for its attainment in the way it

would prove effectual, the project, although backed by the weight of influence, would have fallen through.

At the Free Press dinner held at the Town Hall on the 15th September 1835, when Captain J. T. Taylor proposed "the enlightenment of the Indian people," Dwarkanath Tagore "returned thanks ; and said with reference to what had fallen from Captain Taylor, he noticed the institution of the Hindu College, founded chiefly through the exertions of his friend David Hare, and the natives, and had not with one exception received the support of a single civil servant."

Mr. Kerr, in his Review of Public Instruction in the Bengal Presidency from 1831 to 1853, gives the following account of the foundation of the Hindu College :—

"The Hindu College was founded in 1816 by the Natives themselves in order to meet the growing demand for instruction in English. The Raja of Burdwan and Baboos Chunder Coomer Tagore, Gopee Mohun Deb, Joy Kissen Sing and Gunga Narain Dass took the lead among their countrymen in promoting the object. Among the early friends of the Institution may also be mentioned Raja Radhakant Deb and Baboos Radha Madhub Banerjee, Ram Comul Sen and Russomoy Dutt."

"Several European Gentlemen also took an active interest in the establishment of the Institution, particularly Sir E. H. East and David Hare. The latter, though his comparatively humble station in life and

his naturally unobtrusive disposition kept him in the background, was one of the earliest and most active promoters of the object."

Mr. J. C. C. Sutherland visitor of the Hindu College reported as follows in 1835 :—

"I cannot conclude this without again noticing the invaluable services which Mr. Hare, my Co-visitor, continues to render to the Hindu College and the cause of education generally. Such disinterested services (inappreciable as they are by money) merit, I think, some public acknowledgement from the general Committee and indeed from the Government itself."

The Committee of Public Instruction, then composed of T. B. Macaulay, Sir E. Ryan, H. Shakespear, Sir B. H. Malkin, C. H. Cameron, C. W. Smith, R. J. H. Birch, J. R. Colvin, R. D. Mangles, C. E. Trevelyan, J. Young, Radha Kant Deb and Russomoy Dutt, in their report for 1835, stated as follows :—

"With reference to what Mr. Sutherland has said regarding Mr. Hare, we think it right to call the particular attention of Government to the merits of this benevolent individual. Of all those who now take an interest in the cause of Native Education, Mr. Hare was, we believe, the first in the field. His exertions essentially contributed to induce the Native inhabitants of the capital to cultivate the English Language, not as they had before done, to the slight extent necessary to carry on business with Europeans, but as the most convenient channel through which

access was to be obtained to the science of the West. He assisted in the formation of the School Society and the Hindu College, and he has since year after year patiently superintended the growth of those Institutions, devoting to this object, not as might be expected, a portion only, but the whole of his time. He is constantly present as the encourager of the timid, the adviser of the uninformed, the affectionate reprover of the idle or bad. Disputes among the students are generally referred to him and he is often called in as the mediator between parent and child. In these and in other ways the cause of Native Education is much indebted to Mr. Hare for its present advance state, and we therefore think that he is entitled to some recompense from the public. We trust that your Lordship in Council will take the subject into serious consideration, not only out of regard to Mr. Hare's claims, but also with a view to mark the light in which efforts like his for the intellectual and moral improvement of the people are considered by Government of India. There is no fear of establishing an inconvenient precedent. Few will be found like Mr. Hare to bestow years of unremitting labor upon this object, noble, and interesting as it is, without any expectation of reward except what is to be derived from the gratification of benevolent feeling."

Lord Auckland was then the Governor General, and Mr. H. T. Prinsep, in his letter to Mr. Sutherland, Secretary to the General Committee of Public

Instruction, under date the 24th August 1836, was directed to enquire :—

“With respect to the recommendation that Mr. Hare should receive some public acknowledgement of his long and zealous services in aid of the cause of education in Calcutta, His Lordship in Council, desires me to inquire what the Committee intended specifically to recommend in behalf of this gentleman.”

We subjoin the following from Mr. Kerr's Records of Public Instruction :—

“Mr. Hare was subsequently appointed a Commissioner of the Court of small Causes in Calcutta, the duties of which office he continued to discharge up to the period of his decease on the first June 1842. His appointment in the Court of Small Causes did not prevent his still devoting a large portion of his time to the Hindu College and the School Society's School, which he continued to visit daily. It was not in the way of direct teaching that he was useful. It was the manifest interest he felt in the work, in the exertions of the masters and in the progress of the students, mixing freely with the latter, hearing patiently what they had to say, joining in their amusements, and in particular cases, giving them advice, always affectionately and assisting them when it was in his power in obtaining situations, that made him so beloved and so useful. He used also when they were sick to visit them at their houses, bringing medicine to them, and taking a fatherly and affectionate interest in

their welfare. On these occasions it is said even the Hindu women would lay aside their reserve and consult him as they would a father or brother. They never doubted that the object of this good man, the object nearest his heart, was the real welfare of their children.

"The writer of this imperfect notice, looking back 10 years, can see Mr. Hare in his white jacket and old fashioned gaiters, or on great days when the Committee met, in his blue coat, gliding quietly into the College, and finding immediately some object to interest him.

"It has often been said that Mr. Hare though so great a friend to education was himself an uneducated man. This is not strictly correct. He must have received a good plain education. He was a man generally well informed. He spoke well that is simply and to the purpose. He wrote a good certificate or letter. He had read some of our best authors. He might even have passed for a well educated man. but for his simplicity and sincerity which were natural to him and which raised him above the pedantry of learning. With the usual love of paradox he was set down as an uneducated man friendly to education. It is far however from my wish to persuade any one that he was a man of extensive learning. He was chiefly remarkable for benevolent feeling and this beyond all question he possessed in a very eminent degree.

"The Natives have not forgotten David Hare. They followed him to his grave with tears and heart-

felt sorrow. They have in various ways since his death shewn that they cherish his memory with affectionate gratitude. Among these not the least interesting is the custom which they observe of meeting yearly on the anniversary of his death when an appropriate address is read in which he is affectionately remembered."

Baboo Kissen Mohun Mullick in his Report of the Seal's Free College for 1868—69.

"I have mentioned at the outset that the Hindu College was established in 1817, but I believe it did not come into full operation before 1818 or 1819. It was founded during the administration of Marquis of Hastings, Governor-General and Commander-in-Chief, and was indebted for its success to the munificence of Sir Hyde East, the then Chief Justice of the late Supreme Court, who was assisted in a greater measure by Mr Blacquiere then a Magistrate of Police in Calcutta, and an Interpreter in the said Court. He succeeded in raising subscriptions to a large amount among the respectable Natives of this City. Our immortal David Hare also strenuously used his exertions and influence in securing the support of this fundamental work of Native improvement."

The Medical College was established in 1835. On the 1st June of that year, Dr. Bramley delivered his inaugural address. He died in 1837, when David Hare was appointed Secretary to the College. Dr. Bramley while alive gratefully acknowledged that "many of the difficulties met at the outset were over-

come through the influence and co-operation of Mr. Hare. A large number of students had received their education at the Hindu College or the School Society's school, and Mr Hare, from his intimate connection with those institutions, was acquainted not only with the general prejudices and habits of thought of the students, but, in many cases, with their individual history of the character."

In the report on the state and progress of the Medical College during 1841 the following mention of David Hare is to be found.

"Many changes occurred in 1841 in the Institution. The late lamented Mr. Hare having resigned the secretaryship and managership, Dr. W. B. O'Shaughnessy took the former and Mr. Siddons the latter. We had the benefit at the time of the continuance of Mr. Hare's services and well directed zeal by the Government being pleased to appoint him an Honorary member of the College Council, in which situation he was most usefully and actively employed till his decease deprived the cause of native education of one of its best friends and warmest supporters."

CHAPTER. II.

Having taken brief notice of David Hare's labors for the cultivation of the English language, literature and science in Calcutta, let us now proceed to show what he did in furtherance of the same cause also for

facilitating and promoting the acquisition of the vernacular languages, and for giving an impetus to native female education.

The School Book Society was established in 1817 for the preparation, publication and cheap or gratuitous supply of works useful in schools and seminaries of learning in English and oriental languages, but not to furnish religious books. Sir E. H. East, Mr. J. H. Harrington, Mr. W. B. Bayley, Dr. Carey, J. Pearson, Mr. W. H. Macnaghten, Baboo Tarinee Churn Mitter, Radhakaunt Deb, Ramcomul Sen, and several other gentlemen, formed the Committee of Managers, to which body other names of European and native gentlemen were added from time to time. Several missionary gentlemen (May, Carey, Yates, Pearson) took an active part in the preparation of books. The European, Hindu and Mohamedan gentlemen were associated to work together in harmony and with zeal. The want of Schools properly organized for the education of the natives had occurred to several European gentlemen interested in their intellectual and moral progress. The gentlemen forming the Committee of the School Book Society began to ventilate this question. On the 1st. September 1818 a public meeting was convened at the Town Hall for the purpose of taking this important matter into consideration. Mr. J. H. Harrington presided. Among other resolutions, the following were passed :—

1. That an association be formed to be denominated, "The Calcutta School Society."

2. That its design be to assist and improve existing schools and to establish and support any further schools and seminaries which may be requisite, with a view to the more general diffusion of useful knowledge amongst the inhabitants of India of every description especially within the provinces subject to the Presidency of Fort William.

3. That it be also an object of this Society to select pupils of distinguished talents and merit from elementary and other schools and to provide for their instruction seminaries of a higher degree with the view of forming a body of qualified Teachers and Translators who may be instrumental in enlightening their countrymen and improving the general system of education. When the funds of the Institution may admit of it, the maintainance and tuition of such pupils in distinct seminaries will be an object of importance.

4. That it be left to the discretion of a Committee of Managers to adopt such measures as may appear practicable and expedient for accomplishing the objects above stated, wherever local want and facilities may invite:

That in furtherance of the objects of this Society, auxiliary school associations founded upon its principles be recommended and encouraged throughout the country, and specially at the principal cities and stations.

The other resolutions referred to the powers of the Managing Committee, their annual election, their qualification and constitution. Among the members of Committee of managers appointed at this meeting we see the names of Sir Anthony Buller, Mr. J. H. Harrington, Dr. Carey, Revd. W. Yates, Mr. E. S. Montague, Mr. David Hare, Baboo Radhamadhub Banerjee and Baboo Russomoy Dutt. Lieut. Irvine and Mr. Montague were appointed secretaries. In three months the Calcutta School Society got Rs. 9899 as contributions and Rs. 5069 as annual subscription chiefly from the Hindus. It appears that David Hare paid an annual subscription of Rs. 100 to the Calcutta School Book Society, and he was a zealous member of both the Societies. Of the Calcutta School Society he was the European Secretary, and took particular interest in the indigenous Schools which were in his charge in 1820.

The Committee appointed three sub-committees viz:—(I) for the establishment and support of a limited number of regular schools (II) for aiding and improving the indigenous schools (III) for the education of a select number of pupils in English and other branches of tuition. In the second report of the School Book Society it is stated, that "it seemed from the first establishment of this Society highly desirable that some arrangement should exist for conveying its publications with certainty and regularity to the numerous indigenous schools, and to those individuals among the natives who might

value them for their own use or that of their families. The former object is now effected, so far as regards the Hindu town of Calcutta, through the mechanism of the Calcutta School Society, the second department of which has for its province the aiding and improving the existing native seminaries of Calcutta. Besides the two school-rooms, one at Cullinga presented by the Serampore missonaries, and one at Taulya presented by the Baptist missonaries, the Committee built four school-rooms in the populous part of the city. The one at Arpooly was made over to Mr. Hare at his request. In the first report (1818-19) the Committee state that "they entertain little doubt but that his (Hare's) perseverance and interest with the natives will enable him to raise a school of considerable number. His object being to educate those only who would otherwise through the poverty of their parents be entirely neglected, it is his intention to admit none as scholars who are now receiving instruction in the indigenous schools." The Committee ascertained that there were 190 Bengalee Patshallas averaging 22 pupils or aggregating 4180 children under instruction. The state of education in these schools was extremely deplorable. The report adds :—

"It is entirely confined to the writing of alphabet and figures and a very imperfect knowledge of arithmetic. Reading is not practiced, for although in a very few school two or three of the more advanced boys wrote small portions of the most popular

practical compositions, the manuscript copy is so inaccurate that they only became confirmed in a most vitiated manner of spelling ; while as regards a knowledge of the sciences or of their relative or moral duties, they are entirely without foundation."

The publications of the School Book Society, in which Rajah Radhakaunt had taken an active part, were freely distributed to the school-masters of the Bengali Schools. Periodical examinations of the pupils were held at the house of Baboo Goopee Mohun Deb, prizes awarded to the distinguished pupils, and *goorus* or school masters were complimented with presents of rupees according to the progress of the boys. The ceremony was concluded by an address of the Native Secretary on the benefits which the School Society was conferring. At the first examination a native Gentleman remarked as follows :— "That if only temporary resident were so much interested in the welfare of the inhabitants of this country, it would indeed be a shame, if the opulent natives of Bengal remain indifferent to the improvement of their *own countrymen*." To bring the Bengali Schools under direct and systematic supervision, the city was divided into four districts,—to Baboo Doorga Churn Dutt was given the control of 30 schools having nearly 900 boys, to Baboo Ramchunder Ghose, 43 schools possessing 896 boys, to Baboo Oomanundun Thakoor, 36 schools possessing nearly 600 boys, and to Radhakaunt Deb, 57 schools possessing 1136 boys. It is said "that these gentlemen entered very warmly

into the views of the Society and expressed their entire willingness to take charge of their respective divisions." At the houses of the four superintending gentlemen, publications of the School Book Society were kept that they might be supplied to the schools with the least possible delay. The superintending gentlemen held examinations at least three times annually of "the head boys" in each department at their houses, and the pupils and *goorus* were rewarded with books and money respectively.

The Arpooly Patshala continued to be under the exclusive superintendence of David Hare. Here our friend Krishna Mohun Banerjee squatted down to write on plantain leaf. Those who wrote with *khuri* (chalk) formed the last class. Those who wrote on *tal* (palm) leaf, were the next higher. Those who wrote on plantain leaf, were the next higher class, and those who wrote on paper, belonged to the highest class. In 1823, the English School was established near the Patshala, whence the best boys were transferred to that School. Krishna Mohun was transferred to this school, thence to Hare's School, and in 1824 thence to the Hindu College. This English School was afterwards amalgamated with Hare's School. The examination of the indigenous schools of the four divisions was held annually at Rajah Radhacaunt's House and attended by Natives and Europeans. The result of the examination "gave great satisfaction and fully proved the efficacy of the plan of superintendence when vigorously pursued ; and of the

activity with which it has been prosecuted by their (the Committee's) zealous coadjutors."

The first report of the Calcutta School Society concludes as follows :—

"Nothing will be wanting to their successors in future years but funds and personal exertions to carry the benefits of the Society to an indefinite extent. *Adult and female education, the extension and improvement of the indigenous system,* and the education of a greater number of clever boys in English, as well as providing them with the means of acquiring scientific education, are all objects of great importance to be vigorously pursued in the metropolis and its vicinity." It appears that the School Society and the School Book Society aimed at the education of the lower and higher classes. (see appendix No. 11 to the 1st report.)

At the next Annual Meeting of School Society on the 2nd May 1821, the Reverend Mr. Keith made some remarks on the importance of female education, when the Chief Justice stated that he had "the gratification to know that some natives were to be found of the highest respectability, who were giving their attention to the subject; and in some instances privately endeavouring in their circles to give effect to these designs for the instruction of their females." The second report for 1820 states that five regular schools had been established, and that Mr. Hare's School at Arpooly was "*literally conducted at his own expense.*" It, "having the advantage of his

personal superintendence, prospers." At the annual examination, the advanced pupils of the indigenous schools, the Society's scholars of the Hindu College, and the Bengali girls belonging to a school established by the Juvenile Society for the support of Female Bengali schools, were collected and received presents. As regards the promotion of English education, the Society sent 30 boys to the Hindu College for the purpose of receiving a higher education there. The 3rd Report is dated 9th March 1824 and embraces 1821-23. In 1822 there was a public examination. The Report states that "the business commenced with a very interesting examination of about 40 poor Bengali girls, belonging to the Female Juvenile Society." * This was followed by the examination of the boys educated at the Hindu College at the expense of the School Society and of the advanced boys of the indigenous schools who as well as the Goo Roos received presents.

The fourth report for 1824-25 states that for want of funds, the Committee had relinquished the management of regular schools except the one at Arpooly, which continued to prosper. Mr. Hare laid a great stress on proficiency in the Bengali language. Those who were promoted to the English

* Rajah Radhacaunt in his Report says "several native girls educated by the Female Society were also examined, whose proficiency in reading and spelling gave great pleasure, and the whole conducted very much to the satisfaction of the company."

department were obliged to attend the Patshalla in the morning and evening and by their proficiency in the Bengali language they set an example to the pupils of the indigenous schools in the vicinity. One of the rules for the admission of pupils into the Calcutta School Society's preparatory English School was that every pupil who did not acquire a competent knowledge of the Bengali, must attend one of the indigenous schools for at least two hours daily.

The next report is for 1826-27-28. Of the Arpooly schools, it says "one of the principal advantages of this school, is the example which it affords to the indigenous schools, and the best proof that can be offered of the estimation in which it is held by the native inhabitants of the neighbourhood, is the frequent earnest solicitation from the most respectable natives to have their children educated in it." As to the English department of the Arpooly School, it says "most of the students have however made very respectable progress, and some of the most deserving promoted to the English school at College Square and others to the Hindu College as a reward of their merit and as an encouragement to their school fellows to follow their example." It adds, the School Society's English School at College Square, formerly called the Puttuldangah School, still continues to prosper. Again, "the Committee are happy to have it in their power to say that in general the Society's scholars continue to rank among the brightest ornaments of the College."

We have alluded to the Calcutta Juvenile Society for the establishment and support of Bengali Female School. It was established before 1820. There was a great difficulty in getting native teachers. The Reverend W. H. Pearce, the President, says "that in April 1820 a well qualified mistress was obtained, and thirteen scholars collected, and by degrees the Society has been privileged to witness the encouragement not so much from the little that has been effected by its own exertions, as from the view it presents of what it is possible for females in India to accomplish by more vigorous and extended cooperation in communicating knowledge and happiness among the benighted millions of their own sex who surround them." The Society proceeded to establish female schools in Shambazar, Jaunbazar, Intalli &c. About this time Raja Radha-caunt offered the Society the manuscript of a pamphlet in Bengali the *Stri Siksha Vidhayaka* on the subject of female education, the object of which was to show that female education was customary among the higher classes of the Hindus, that the names of many Hindu females celebrated for their attainments were known, and that female education "if encouraged will be productive of the most beneficial effects." The Committee of the Calcutta Juvenile Society received the manuscript and determined on printing it. He not only held out this encouragement to female education but used to examine girls and boys at the examinations which were periodically held at his house. We have already mentioned that female education was one of

the objects of the School Society. This object was being promoted by the Bengal Christian School Society formerly denominated the Calcutta Female Juvenile Society and it appears that the name was changed into the Ladies' Society for Native Female Education, to which David Hare was a subscriber, and he encouraged native female education by his presence at the periodical examinations which were held. The British and Foreign School Society of London had written to the Calcutta School Society to send out an eminently qualified lady for the purpose of introducing a regular system of education among the native female population" whom they might not engage if circumstances did not authorize their doing so. The lady alluded to was Miss Cooke afterwards Mrs. Wilson. The School Society had not funds enough to engage the services of Miss Cooke ; she accordingly made arrangements with the Church Missionary Society and zealously promoted female education in Calcutta and elsewhere. The Ladies' Society for native female education formed in 1824, was made over to the Church Missionary Society, the native female schools, of which Miss Wilson took charge, but the Ladies' Society for native female education was continued as a deliberative body, and there were several native subscribers to the society. The foundation stone of the Central School was laid on the 18th May 1826, on the eastern corner of Cornwallis Square, to which Raja Buddinauth contributed 20,000 rupees. It appears that from

1824 the Hindu girls ceased to be present at the examinations held at Rajah Radhacaunt's. The School Society perhaps thought it wiser with the limited means at its disposal to direct its attention in the first instance to the promotion of *male* education. Rajah Radhacaunt, in his report dated 25th January 1829, says "I think it proper to add that in my humble opinion the Society has afforded considerable benefit to the natives of this country by patronizing the indigenous schools in the metropolis. The children of all the respectable natives are taught therein, as the schools are situated either in their own houses or very near them, and the exertions of the Society have occasioned a great improvement and their progress is increasing daily, for which the continuance of the Society's kind attention to the indigenous department is very desirable."

The School Society and the School Book Society were like twin brothers, working in concert and helping each other in the work of education. It is very fortunate that both the Societies had men of eminent abilities and practical judgment at the helm.

There was no race feeling—no religious bigotry. The spirit which pervaded both the bodies was that harmony and unanimity to promote their utility. The attention of the Committees was directed to one object,—the amelioration of the intellectual and moral condition of the people. In the 8th Report the School Book Society say "that while the Society pursues a noble object, it pursues it by a method

which is possible to all, whether English, Mussulmans, or Hindus. It insults no opinions, it attacks no religious prejudices, but seeks only to impart general knowledge, leaving that to work its own way." At the second annual meeting, on the motion of Dr. Carey, "the special thanks of the meeting were offered to the native gentlemen whether in or out of the Committee for their seasonable and zealous exertions in the various departments of the Society's undertakings, without whose valuable cooperation the numerous works described in the report could not have been accomplished." Another good act of our countrymen was in conveying to the Society their disapprobation of certain obscene works which had been issued from the native press.

Mr. Larkins in his speech called this proceeding "a voluntary act of several respectable natives." The School Book Society continued to act according to its original rules. Mr. Holt Mackenzie, at one of the annual meetings, stated that "he rejoiced in the operation of the Society in the native languages as this would prepare the way for the study of the English, which ought to be its main and ultimate object, for by community of language we could alone hope to obtain community of sentiments and interests. It was by works in the local dialects conveying the elements of European knowledge that the road has been paved for the introduction of our language, literature and science. The language would readily follow when the ideas on which it was founded, became

familiar, and those who tasted the remoter streams naturally sought a purer and deeper draught at the fountain head. Experience had accordingly shewn that just in proportion as the Bengali works had been diffused and relished, was the desire excited for the acquisition of the English." In the 11th report the Committee express their conviction "that a good knowledge of the English language will greatly contribute to the amelioration of India."

The Institution for the support and encouragement of native School was formed in 1816. Carey Marshman and Ward were the managers of the Institution. There was a large number of indigenous school around Serampore, in Cutwa and Dacca, under the Superintendence of the Institution which acted like the Calcutta School Society. David Hare was a subscriber to this Institution. As to the support of the Natives, the Second Report says that "while they (the Committee) feel the highest gratitude to their own countrymen for their goodness, they cannot but rejoice in the great accession of native benefactors to the Institution, now almost equalling in number those of our own countrymen."

Mr. David Hare who had hitherto been a great worker, appeared at the annual meeting of the Calcutta School Book Society held on the 5th March 1829 and moved a resolution.

In the year 1827 he was the Secretary of the Calcutta School Society and he wrote the following

letter in that capacity to the School Book Society, under date the 6th March 1827:-

“In reply to your letter which I received a few days ago, I beg to inform you that in my opinion, several of the books published by the School Book Society are well calculated for the purposes for which they are intended.

“I think the schools under the patronage of the School Society in which these have been almost the only books used, have derived considerable advantage from them, and I am convinced the progressive improvement which has been experienced in the Native School under our patronage could not have been effected without them.

“I believe there is no other Institution in Calcutta that publishes books of the same description; and I think the friends of education in this country are much indebted to your Society for the regular supply it has afforded.

“The books that have been chiefly used by the School Society, and with which I am best acquainted, are of the elementary kind, in Bengali and English, and I really do not recollect any alterations of consequence in these books that I can propose.

“I would suggest the propriety of the Society’s republishing small editions of Goldsmith’s abridgments of the Histories of England, Rome, and Greece in English, and some small English reading-books, containing amusing tales and histories, such as are fit to

read after the spelling book. Books of this kind are much required in this country, and I am confident a considerable number would be disposed of at a moderate price.

“The series of reward books which you propose to publish would certainly be of considerable use in the way you mention, to reward diligent scholars, stimulate their companions to imitate them, and encourage the Native Youth in general to read and study in their own houses, which are very desirable objects. Permit me however to say that to have this effect, it will be necessary that the translations be very particularly attended to and superintended by some Native of ability, well acquainted with both languages in order to render them in a familiar current dialect. Without this in my opinion, these books would be of very little use.

The School Society will doubtless be happy to embrace the opportunity of procuring these books for rewards at their different examinations &c., should your Society publish them ; but our finances are in such a low state that we cannot engage to take any particular quantity. That must depend entirely on the price of the books and the state of our funds at the time.

I am sorry that I have not at present any manuscript that I can supply you with or I assure you I should be extremely happy to do so.

At the Annual meeting of the School Book Society held on the 24th February 1829.

Mr. David Hare stated that though he had not words at command fully to express his views and feelings, yet he must say that he knew of no Institution more calculated to benefit the Natives of India than the Calcutta School Book Society ; and that in saying this he was expressing the sentiments of the great majority of the native gentlemen of Calcutta with whom he was in the habit of constant and familiar intercourse.

This is the first time that David Hare made known to the public his "constant and familiar intercourse," with native gentlemen who looked upon him not as a foreigner but as one of their "*Jatbhye*." Dr. H. H. Wilson Secretary of the G. C. P. I. wrote to the School Book Society on the 1st July 1829, proposing a new series of books in consultation with Mr. Hare and others.

In the rapid sketch of the Life of Rajah Radhacaunt Deb Bahadoor published in Calcutta 1859 the following notice of Mr. David Hare is to be found.

"He (Radhacaunt) cheerfully accepted the post of Honorary Native Secretary to the late School Society and strenuously exerted himself with that philanthropist the late David Hare to promote vernacular education in this country, by introducing order and system into indigenous schools, so bringing them under an active superintendence, and testing their progress by periodical examinations."

Baboo Kissen Mohun Mullick, one of the oldest inhabitants of the city, in his report of the Seal's Free

College for 1868-69, gives the following account of the early vernacular education :

“It is well known that in former times our children had to resort only to private Patsalas kept by Gooroomohasayas, who chiefly came from Burdwan District to teach the rudiments of the Bengali language and of arithmetic. The number of students then varied from 40 to 60 in each, and their schooling fees were 2 to 8 annas a head according to their grades, besides perquisites which were given to Gooroomohasoys on occasions of Hindu holidays.

“The first course consisted in scribbling alphabets on the ground and palm leaves, and when they had learnt the alphabets and spelling and could form syllables and figures, they would be promoted to the next class where they were taught addition, subtraction, multiplication, juma-wasil-baky and other calculation, and to write on plantain leaves, letters of correspondence, and to read certain set works in MS., such as Gooroodukhina, Prayer to Gunga, &c., and at last, to the highest grade, the forms of Zemindaree records and compositions on paper, chiefly for the sake of improvement in caligraphy, were taught. It cannot be denied that the rules for calculations practised in our patshalas proved to be remarkably useful in after-life, as they are appreciated even to this day by all men of figures : but unfortunately as regards literature it was a complete misnomer, the pupil left his school without his mind being expanded so as to be in a position to reason or form that idea

of things which a systematic education alone can teach, He had no command of language of his own to enable him to compose, nor was he in a situation to construct sentences which were either correct, or fully intelligible so far as grammar or even orthography, phraseology or consistency in language was concerned ; no more could he comprehend any work or writing, couched in any thing better than an ordinary language, expressive of dignified ideas. In fact every writer had his own way of spelling words and his language was not only desultory but mixed up with Persian terms and technicalities handed down to us from time immemorial by the predecessors of our present rulers. These much to be deplored defects were the more perceptible in the personal intercourse of our Hindu laity so to speak.

“In their conversation or address, you would find them struggle for getting at adequate or decent terms to express their thoughts with. The chain of their discourse was either left off incomplete or with gaps for the listener to supply. What was the first move then made for removing this stigma upon native erudition, illiterate as the natives were in the first instance, in their mother tongue, the proper training in which ought to form the basis of the intellectual advancement of our children? Why, my young friends, a most successful change was brought on by that most noble, and truly philanthropic friend of native education, David Hare, who as is well known, had long established himself as a clock and watch-

maker in the locality now called after him "Hare Street." This gentleman to whose memory our countrymen are and ever shall be indebted for his paving the way to that elevated position which our children have since attained, in a point of view actually devoted his heart and soul and literally sacrificed all his worldly possessions to that laudable end. Being struck with the defective modes of teaching, and sensible as he was of the susceptibility of our native youths for improvement, David Hare established at his own expense a charity Patshala in Thunthunia near the Kalitola for training up Hindu children under reformed modes of tuition. Pundits were appointed who introduced elementary and other works in print suited to juvenile capacity and thus correct spelling and reading were for the first time taught them to advantage. About 500 boys were enlisted ; and for ensuring their regular attendance and encouraging the prosecution of thier studies, he distributed monthly among them 4 annas to 1 rupee according to their deserts. To the neglect of his worldly occupations, David Hare was every day seen from 11 to 5 o' clock, sometimes later, personally supervising the conduct of the duties assigned to the Pundits, and caressing the children when occasion required. As might have been expected a moderate proficiency was gained by the students of his Patshala, Similar printed works were then introduced as I believe at the recommendation of Mr. Hare into our private Patshalas then existing in Calcutta, which used to be visited from time to time by the Pundits in his

employ, and in that of the Government, and rewards were given to Gooroomohasays for their encouraging the improved system."

We have alluded to the establishment of the Academic Association which afterwards was removed to Hare's School. After Derozio's resignation, Hare was elected President. The meetings were held once a week and lasted for several hours, after which Hare sometimes walked with some of the members on moonlight night and talked on different matters.

On the 12th March 1838, in compliance with the requisition of Ramgopaul Ghose, Tarachand Chuckerburtee, Ramtonoo Lahiree and others, a meeting of the Hindu Gentlemen was held at the Sanscrit College, and the Society for the Acquisition of General Knowledge was established, with the object of promoting mutual improvement, and for this purpose it was resolved that Monthly Meetings were to be held, at which written or verbal discourses were to be delivered on subjects previously chosen by the discourses, excluding religious discussions of all kinds.

David Hare was present at this meeting and was elected Honorary Visitor. He attended the meetings regularly, as he did those of the Academic Association.

The Society published three vols. of the selections of discourses read at the meetings from 1840 to 1843 and following is the list of the papers published :—

1. On the nature and importance of Historical studies by the Reverend K. M. Banerjea.

2. On the importance of cultivating the Vernacular language by Baboo Woodoy Churn Addy.
3. On Poetry by Baboo Rajnarain Deb.
4. A Topographical and Statistical sketch of Bancoorah by Baboo Huruchunder Ghose.
5. On Knowledge by Boboo Gourmohun Doss.
6. Condition of Hindu Women by Baboo Mohesh Chunder Deb.
7. Brief outline of the History of Hindustan 4 Nos. by Baboo Gobind Chunder Sen.
8. Descriptive Notices of Chittagong 4 Nos. by Baboo Gobin Chunder Bysack.
9. State of Hindustan under the Hindus 5 Nos. by Baboo Peary Chand Mittra.
10. Reform Civil and Social among educated natives by the Reverend K. M. Banerjea.
11. Plan for a new Spelling Book by Baboo Gobind Chunder Bysack.
12. Descriptive Notices of Tippera by Baboo Gobind Chunder Bysack.
13. A few desultory remarks on the "Cursory review of the Institutions of Hinduism affecting the interest of the female sex," contained in the Revd. K. M. Banerjea's Prize Essay on Native Female Education by Baboo Peary Chand Mittra.
14. On the Physiology of Dissection by Baboo Prosono Coomar Mittra.

Finding that vernacular education had made some progress the Managing Committee of the Hindu College determined on opening a Patshala near the

Institution. The foundation stone was laid by David Hare at the close of 1839-40. The ceremony was opened by him, and after his speech Sir E. Ryan, then President of the Committee of Public Instruction, complimented him in the highest terms. When Hare and Radhacaunta labored to improve the indigenous schools, vernacular education was at a very low ebb. In the Patshala, Grammar, Geography, Geometry, Ethics and other branches were taught. The Patshala was indebted to the zealous superintendence of Baboo Prosono Comar Tagore. After Hare's death the Patshala was not well looked after. The Bengal Spectator of the 16th July 1843 wrote as follows :—

“Who could have thought that said David Hare, taking his diurnal walk in the portico of the Patshala, with eyes glowing with benevolence; and a countenance mild and serene absorbed in maturing an acquaintance with the minutiae and meditating on measures and plans calculated to impart strength and solidity to its different departments, that it should fall into such a sad condition? Mr. Hare must no doubt have felt confident of its success, to which with his quiet zeal and modest philanthropy, he could have contributed. Indeed his expectations as to the gradual diffusion of the knowledge of the vernaculars were so strong that he said to a friend, he might be instrumental in the work of native female education if he lived ten years more.”

CHAPTER III.

David Hare was always desirous of serving the country, and although he worked incessantly as an educator, he lost no opportunity of contributing his mite to the social and political amelioration of Bengal. On the 5th January 1835 a Public Meeting of the inhabitants of Calcutta was held at the Town Hall for petitioning the Governor General in Council or the Legislature to repeal the press regulations passed in 1824, and to remove the restraints upon Public Meetings, and also for petitioning the British Parliament upon the subject of the late Act passed for renewing the Company's Charter. The proceeding of this meeting will be found in the Calcutta Monthly Journal (vol. I.) The speakers at the meeting were Messers T. Turton, E. M. Gordon C. S. T. Dickens, Dwarkanath Tagore, Russic Krishna Mullick. Longueville Clake, Mr. Burkinyoung and Mr. David Hare. The last named gentleman in moving "that the sheriff do sign on behalf of the inhabitants the respective petitions now adopted by this meeting" spoke as follows :—

"Gentlemen, allow me to say that when I look around me and see so many natives coming forward in association with Europeans to support their rights, I feel this to be a proud day for India (*cheers*). I have seen very many meetings in this city, but I never recollect seeing one more numerous or more respectable. It has also been my lot to have attended

a great number of Public Meetings in England, and if I recollect it was the custom for the sheriff to sign the petition on behalf of all."

Mr. David Hare was one of the Committee for carrying out the objects of the meeting.

On the 8th July 1835 a Public Meeting was held at the Town Hall for the purpose of adopting such measures as may be best calculated to secure trial by Jury in civil cases in Supreme Court, and likewise for considering the expediency of extending and prompting the Jury system throughout the country. We find that Mr. David Hare was appointed one of the Committee for the purpose of preparing the draft of an Act or suggestions to be forwarded with the petition to the Governor General of India in Council and also to adopt such other measures from time to time as may be necessary to further the proposed object.

On the 18th June 1836, there was a large meeting of the inhabitants of Calcutta, and its suburbs, for the purpose of petitioning Parliament against Act XI of the Legislative Council repealing the 107th Sec. of 53rd of George III chapter 153, whereby British subjects were deprived of their right of appealing to English Courts against the decisions of the provincial Courts. The speakers at this meeting were T. Turton, Dwarkanath Tagore, J. H. Stocqueler, T. Dickens, Wyborn, W. P. Grant. L. Clarke, S. Smith and others. Mr. David Hare moved the following resolution : "That it is expedient to have

an agent authorized of the petitioners and inhabitants of Calcutta for the purpose of presenting the Petition upon and advocating their general interests, and the Committee now appointed be authorized and requested to prepare the requisite powers and instructions for such agent."

In 1835 the emigration of Indian labourers to Mauritius and Bourbon commenced. It was found that many labourers who emigrated did not do so of their free will,—they were deceitfully or forcibly sent away. About one hundred or more coolies had been "kept in durance in a house in Calcutta." We remember they were in a house in Puttuldanga, where Mr. Hare used to go almost daily. On seeing the coolies locked up, he consulted Mr. L. Clarke, who accompanied Mr. Hare to Puttuldanga, and they were instrumental in the liberation of the coolies who had been kept in durance against their will. When the exposure of an evil commences, supporters come from all sides. The enquiry was intensified which led to a public demonstration at a public meeting held at the Town Hall, on the 10th July 1838. The speakers were Bishop Wilson, Dr. Charles, Reverend T. Boaz, Mr. T. Dickens, Mr. L. Clarke, Dwarkanauth Tagore, Dr. Duncan Stewart and other, and the meeting resolved that a petition be presented to the President in Council. In consequence of this petition the Government appointed a Committee in August 1838, to enquire into the abuses alleged to exist in the export of coolies to the colonies of Mauritius and

Demerara. Among the witnesses who gave their evidence before this Committee was David Hare. The majority of the Committee reported as follows :—

“We conceive it to be distinctly proved beyond dispute that the coolies and other natives exported to Mauritius and elsewhere were (generally speaking) induced to come to Calcutta by gross misrepresentation and deceit practised upon them by native crimps styled Duffadars and Arkatties employed by European and Anglo-Indian undertakers and shippers, who were mostly cognizant of these frauds, and who received a very considerable sum per head for each coolie exported.”

The emigration of coolies has since been placed on a proper footing, and finding industrial residence at Mauritius and other colonies profitable, the labourers now emigrate voluntarily, and there is a large number who are settled at Mauritius.

Another movement in which Hare took a very active part, for the sake of the cultivation of the English language and the administration of justice was the preparation and presentation of a petition to the Governor-General of India in Council, praying that the Judges of the Muffusil Courts may have the option of using the English Language equally with Persian and Bengali in the pleadings and proceedings of the Courts of Justice of Bengal.

The reply which the Managers of the Hindu College received was as follows :—

TO THE MANAGERS OF THE HINDU
COLLEGE

GENTLEMEN,

The Governor General of India in Council, has had under his consideration the petition presented by the managers and students of the Hindu College and their parents, guardians and connections praying that the Option of using the English Language equally with Persian and Bengali in pleadings and proceedings of the Courts of Justice of Bengal may be extended by legislative enactment if not universally at least experimentally in certain districts adjoining to the capital, as an encouragement to the prosecution of the study of that language.

His Lordship in Council, in the present instance has much satisfaction in being able to assure the petitioners that the subject of their application has already engaged the attention of the Legislative Council of India, that enactment is now under consideration which will provide all that is solicited or that can be desired in respect to the admission of the English Language for the transaction of business in the Courts and Public Offices of the country, whenever the public convenience and the interests of the parties concerned may admit of its use.

COUNCIL CHAMBER,
The 10th February 1835,

I have &c.,
H. T. PRINSEP,
Secretary to Government.

When the British India Society was established in England, a large meeting was held here to cooperate with that Society in 1839. Hare attended the meeting and seconded the resolution moved by Rajah Kalee Krishna, to that effect.

He was a member of the Agricultural and Horticultural Society of India from 1836, and was a regular attendant at the Monthly Meetings. He was also a member of the Asiatic Society and a subscriber to the District Charitable Society.

On the 31st May 1842, Mr. Hare had an attack of cholera. He was not frightened in the least degree. He said to his sirdar bearer "go and tell Mr. Grey to prepare a coffin for me." The surder bearer did not take the message to Mr. Grey. In spite of medical aid, Hare died the next day, telling Prosonna Mitter, a sub-assistant surgeon not to apply the mustard poultice again, as he wanted to die peaceably. The news of Mr. Hare's death was received with heartfelt sorrow by every one, and those who knew him were full of tears. On the 1st June 1842, Mr. Grey's house, (where Mr. Hare lived and died) was full of Hindu gentlemen, among whom were Rajah Radhakant, Baboo Prosono Comar Tagore, Baboo Russomoy Dutt and many others, Baboo Prosono Comar Tagore had made arrangements for Mr. Hare's funeral. As soon as the Reverend Dr. Charles arrived, the procession moved. Several mourning carriages were full of children, and about five thousand Hindus, all sorrowful, sobbing and weeping, followed the

hearse, The day was a very wet day, but it did not interfere with the large gathering unknown in this city.

The tomb was raised by a rupee subscription. The amount required was raised in no time. Subscriptions were still offered but declined.

The inscription on the tomb is as follows:—

“THIS TOMB ERECTED BY HIS NATIVE FRIENDS AND
PUPILS ENCLOSES THE MORTAL REMAINS
OF DAVID HARE,

“He was a Native of Scotland and came to this city in the year 1800, and died 1st June 1842, aged 67, after acquiring a competence by probity and industry in his calling as a watchmaker. He adopted for his own the country of his sojourn and cheerfully devoted the remainder of his life with unwearied zeal and benevolence, to one pervading and darling object on which he spared no personal trouble, money or influence viz:—the education and moral improvement of the Natives of Bengal. Thousands of whom regarded him in life with filial love and reverence and lament him in death, as their best and most disinterested friend who was to them even as a Father.”

NOTICE OF MR. HARE'S DEATH BY THE
BENGAL SPECTATOR.

We have to announce with the deepest sorrow the death of this philanthropist and benefactor of the

Hindus. He was attacked with cholera at 1 o' clock on the night of the 31st ultimo and breathed his last at about 6 o' clock P. M. On the 1st Instant at the age of 67 years. The intelligence of his death was so sudden that it actually thunder-struck many of his native friends who feeling the pain of his separation flocked in numbers to pay their last respects to his remains. As long as his coffin was at Mr. Grey's, it was actually surrounded by Hindus, most of whose countenances exhibited a deep gloom of sorrow and an absence of mental serenity, some of them were examining his body, some dwelling on his unparalleled benevolence, some expressing their unfeigned regret caused by the sad event, several of them became desirous of taking a cast of their benefactor, for which purpose they went and brought Mr. Moody, but that gentleman after examining the face of the deceased was of opinion that the task at the period could not be executed with success. At 5½ o' clock, the number of mourners was considerably increased, who all followed the hearse to the square of the Hindu College where about five thousand natives assembled to witness the funeral, notwithstanding the unfavorable state of the weather.

Mr. David Hare arrived in this city in 1800 as a watchmaker and after following that profession for some years he made over his concern to Mr. Grey. Instead of returning to his native country with the competence which he had acquired, he resolved to devote his fortune and time to the promotion of

native education. He therefore assisted in the establishment of the School Society, and adopted such measures as the circumstances of that period could admit for the cultivation of Bengali language, He began to frequent the Patshalas located in the different parts of the town and encouraged the instructors and pupils to persevere in their respective labors by donations of books and money. He also established a Patshala at Potuldanga, with a view to educate a large number of Hindu boys in a systematic way under his direct supervision which we believe must have produced beneficial results. He was equally zealous in regard to the promotion of English Education. Finding that the Vernaculars were deficient in works capable of expanding the mind, he had since retiring from business been cultivating acquaintance with the wealthy and the respectable natives of this city and urging them to communicate to the rising generation a knowledge of Western Literature and science, and ultimately succeeded in securing their assistance in the formation of the Hindu College in 1816. He took the warmest interest in the well-being of this Institution and the valuable services which he rendered to it will constitute one of the most prominent and never to be forgotten facts in the annals of his history. As a manager, he was not content with visiting it periodically, but came and spent a great portion of his time there almost every day—enquiring after every pupil in regard to his progress, habits of attendance, health, conduct in the College and at home—reproving

with a parental affection the inattentive and the ill-behaved, encouragin and rewarding the meritorious and the distinguished, settling all disputes between one boy and another, and lending a patient ear to the requests and recommendations of parents and guardians. He also watched with intense attention the working of the details connected with the management of Institution, and did his best to remove defects and adopt improvement wherever such steps were necessary.

He was no less indefatigable in his exertions in promoting the welfare of the School Society's School, from which the Hindu College is said to have received a large supply of excellent boys. As far as pecuniary support is concerned, this school is perhaps indebted more to his generosity than to the Society's funds. Latterly when he could not attend it during the day on account of his appointment in the Court of Request, he spent his evenings there making searching enquiries in regard to every thing connected with the school. His connection with the Medical College gave him an opportunity of blunting the edge of native prejudices against anatomical operations by means of private intercourse with old Hindu gentlemen, whose readiness to allow their sons to receive instructions in that institution would not otherwise have been so soon intimated. The respect and esteem in which he was held and the regret expressed for his loss by the Professors and the pupils of the Medical College are circumstances which clearly shew

the value set on his services. Mr. Hare was interested in all educational establishments instituted for the amelioration of the native mind and was always forward to render them such support as he could.

But it is not merely as the originator and promoter of native education that his memory is entitled to our gratitude. His anxiety and eagerness to heal the sick—to console the unfortunate—to advise the uninformed—to protect the helpless—to assist the needy, have endeared his name to the old, the young, and the women of this city and we know not of another individual having so devoted himself and in such an unpretending manner, to the good of a foreign race, at the sacrifice of his own time and money and so centred all the enjoyments of life in the gratification of benevolent feeling as the subject of our notice.

Besides possessing the excellent virtues on which we have slightly touched, he had a public spirit which all must admire. In many of the good works done in this city he had a principal hand. His zealous and energy in memorializing for the introduction of the Trial by Jury in Civil Cases, the Emancipation of the press, the amendment of some of the objectionable clauses of the existing Charter and the abolition of the Persian language in the Courts of Justice are well known to all. He made most strenuous efforts to expose the abuses of the Cooly-trade and was instrumental in liberating a number of Dhangurs unjustly confined at Patuldanga. He attended and took part in all meetings, convened

for petitioning against grievances or soliciting for good measures. He was connected with almost all the societies of Calcutta, and did all that he could to further their interests.

Such being the character and acts of Mr. Hare, we, for whose welfare he lived, ought to come forward and do all that lies in our power to perpetuate his memory. Charges of apathy are every day preferred against us. If we do not embrace an early opportunity of giving vent to the feelings which we entertain towards that benevolent individual and adopt the necessary means of transmitting his image to posterity, our national character is sure to suffer depreciation in the estimation of the world. We therefore entreat the respectable Hindu inhabitants of this city to lose no time in convening a public meeting for the purpose at the theatre of the Medical College, which we think would be the most appropriate place. We would recommend the erection of a statue near the proposed monument with a subscription to be raised exclusively from the native community. Though other tributes suiting the ideas of utilitarians may be named, yet none of them can so effectively convey the recollection of the deceased and excite feelings of gratitude and admiration for him as the one we have proposed.

FRIEND OF INDIA

The late Mr. David Hare,—On Wednesday last, the 31st of May, Mr. David Hare, so well known as

the supporter of Native Education, was removed by attack of cholera at the age of sixty seven.

Perhaps no individual in India has ever pursued so remarkable a career as the late David Hare. He came out to this country about forty two years ago, as a clock and watchmaker and silver smith, and having realized a handsome competence retired from business about the year 1816. Instead of returning to his Native land like the rest of his countrymen, he invested his property in land in Calcutta and remained in the country. His retirement from business happened just at the spirit of public improvement, by publicly encouraging the education of the Natives, which, before that period had been considered incompatible with the stability of the British authority in India. No sooner was the Head of the Government known to be favourable to the spread of knowledge than private individuals and associations hastened to devote their time and attention to the object. Among others, Mr. Hare established an English School, which he is said to have long supported from his own resources ; and he was one of the chief instruments in promoting the establishment of the Hindoo College. Thus he gradually became identified with the cause of Native education ;—as conducted on the principle of excluding religion,—and acquired the confidence, we might almost add, the affection of the Native youth of the metropolis to a degree never known before. The modern class of Natives who have grown up under

the tuition of the Government Institutions in Calcutta, regarded him with the veneration of a parent ; and he enjoyed a degree of influence in Native society which no unofficial person had ever before acquired. Mr. Hare affords the remarkable—and in India the solitary—instance of an individual, without any refinement of education, without intellectual endowments, without place, or power, or wealth, acquiring and retaining for a long series of years one of the most important and influential positions in Native society, simply by a constant endeavour to promote the improvement of the rising generation. That he was the means of doing much good among the natives, and that the cause of Native education in the metropolis is greatly indebted to his constant and unremitting attention, will be readily admitted by all. At the same time, it must be confessed with deep regret, that his inveterate hostility to the Gospel, produced an unhappy effect on the minds of the Native youths who were so largely under his influence, by indisposing their minds to all enquiry after religious truth and inducing a general scepticism, the melancholy consequences of which will long continue to be apparent in the opinion and conduct of the generation of enlightened Native.

CHAPTER. IV.

On the 17th June 1841 Rajah Kissennath Roy called a public Meeting at the theatre of the Medical

College, for the purpose of determining on the most suitable testimonial to be voted to the memory of David Hare. The meeting was numerously attended. Baboo Prosono Coomar Tagore took the chair. Baboo Degumber Mitter, Captain D. L. Richardson, Baboo Kissory Chand Mittra, and the Reverend K. M. Banerjea spoke at some length on the invaluable services rendered by the deceased to the cause of native education and on the warm interest taken by him in the general welfare and advancement of the natives. After some discussion it was resolved to vote a statue by a public subscription to be raised from among the native community and to appoint a Committee of the following gentlemen with power to add to their number.

Rajah Krishna Nauth Roy

Rajah Satwa Churn Ghosal.

Baboo Debendra Nath Tagore

Baboo Nundloll Singhe.

Baboo Haru Chunder Ghose

Baboo Sreekissen Singhe.

Baboo Boycantnath Roy Chowdry.

Baboo Ramgopal Ghose

Reverend K. M. Banerjea

Baboo Tarachand Chuckroburtt.

Baboo Degumber Mitter.

Baboo Ramapersad Roy.

The names of Koylas Chunder Dutta, Ramchunder Mitter, Dinonath Dutt, Brojonauth Dhur and Pearychand Mittra, were subsequently added. Hurru-

chunder Ghose was appointed Secretary to the Committee.

The statue having been ordered and executed was originally placed in the quadrangle of the Sanscrit College but is now to be seen in the open ground between the Presidency College and Hare's School.

IN HONOR OF DAVID HARE

WHO BY STEADY INDUSTRY

HAVING ACQUIRED AN AMPLE COMPETENCE

CHEERFULLY RELINQUISHED THE PROSPECT

Of returning to enjoy it in his Native Land,

IN ORDER TO PROMOTE THE WELFARE OF THAT OF HIS
ADOPTION.

To the close of his irreproachable and useful life
HE MADE THE IMPROVEMENT ENTELLECTUAL AND MORAL

AS WELL AS THE CONDITION IN SICKNESS

No less than in health

OF THE NATIVE YOUTH OF BENGAL

THE OBJECT OF HIS CONSTANT CARE

And unwearring solicitude

AND THEY IN TOKEN OF GRATITUDE AND VENERATION

For the memory of

Their constant Generous and most Disinterested

Benefactor

HAVE ERECTED THIS STATUE.

LLEWLYN AND CO.,

SCULPTORS

Calcutta.

The Committee were much indebted to the valuable advice and aid of Messrs G. & C. Grant of this city.

MURAL TABLET IN HARE'S SCHOOL.

This Tablet erected by the teachers and students of this school is sacred to the memory of David Hare, who subduing the natural desire to return to the land of his birth devoted his fortune, his energies and his life to the best interests of India, his adopted country where he will ever be affectionately remembered as the Father of the Native Education. Born in England 1775—died in Calcutta June 1st 1842.

Ah ! warm philanthropist faithful friend !
 Thy life devoted to one generous end,
 To bless the Hindoo mind with British lore,
 And truth's and nature's faded lights restore !
 If for a day that lofty aim was crossed
 You grieved like Titus that a day was lost !
 Alas ! it is not now a few brief honors
 That withholds, a heavier grief o' erpowers
 A nation whom you love'd as if your own
 A life that gave the life of life is gone.

While the Testimonial Committee were busy collecting subscriptions and doing the needful, Baboo Kissory Chand Mittra proposed to several friends that the friends of David Hare should meet annually on the 1st of June to commemorate his memory

in a suitable manner. In compliance with his requisition about forty friends of David Hare met at Kissory Chand's House in Nimtollah Street. Baboo Ramchunder Mittra was called to the chair. In moving the first resolution the Rev. Krishnamohun Banerjea spoke at great length on the disinterestedness and philanthropy of Mr. Hare as evidenced in his indefatigable exertions in the cause of Native Education.

The other speakers were Baboo Ram Chunder Mittra, Ramgopal Ghose, and Eshwara Chunder Goopta, who respectively dwelt on the high character and virtues of Mr. Hare, and his claims to the reverence and gratitude of the Natives.

The resolutions which were adopted are as follows:—

That an annual meeting of the friends of the late Mr. D. Hare be held on the 1st June being the anniversary of his death, for the purpose of commemorating the disinterestedness and the philanthropy which were conspicuous in his life for more than a quarter of a century and for giving expression to those feelings of gratitude and respect with which his indefatigable and unparalleled exertions in the cause of Hindoo education ought ever to be remembered by the Natives of India.

That a lecture, or discourse on some point connected with the intellectual and moral improvement of India be read at the annual meeting by a gentleman previously appointed.

That the following gentlemen, with power to add to their number, be appointed a Committee for arranging the details connected with the annual meetings ; and for taking those measures which are calculated to commemorate his memory viz. Rev, K. M. Banerjea, Baboo Ramchundra Mittra, Ramgopaul Ghose, Pearychand Mittra with Baboo Kissory Chand Mittra as their secretary.

The second anniversary was held at the Fouzdari Balakhana on the 1st June 1944.

Baboo Ramgopaul Ghose in the Chair.

The Secretary reported that the Committee whose duties were not confined to arranging the preliminaries of the anniversary meetings but were also to take such measures as were calculated to perpetuate the memory of their departed benefactor, had held two meetings during the past year, At the first of these meetings the subject of writing a memoir of D. Hare had been considered. In order to enable the Committee to accomplish the above object, it had been resolved that a number of questions formed with a view to elicit information regarding the early part of Mr. Hare's life should be sent to Mr. Joseph Hare of London, with a request that he would be pleased to reply to them at his earliest convenience. In conformity with this resolution the questions had been prepared and sent to Mr. Joseph Hare through Baboo Rajaram Roy but the Committee regretted that the replies had not been received. As this however might be owing to the nonreceipt of the communi

cation in question in consequence of the departure of Mr. Joseph Hare from England for the Continent, the Committee had resolved on reiterating their request as they were anxious that a faithful and if possible a complete biography of D. Hare should be prepared as soon as possible, it being one of the best means of perpetuating his memory and being but a duty which they owed to the departed friend of their country.

The Revd. K. M. Banerjea delivered a discourse.

The Secretary then submitted certain resolutions relative to the opening of an annual subscription to be denominated *the Hare Prize Fund* and to be devoted to giving premia to best treatises in the Bengali language to be chosen and advertized by the Committee. On the motion of the Revd. K. M. Banerjea, the subject was referred to the Committee for further consideration and that they were requested to carry out the suggestions if they were feasible.

At a meeting of the subscribers to the Hare Prize fund held in the Town Hall on the 14th April 1845.

Baboo Debendronath Tagore in the Chair.

Read the following.

Report of the Committee appointed on the 1st. June 1843 by a public meeting for the purpose of perpetuating the memory of David Hare.

At a meeting of the Committee held on the 20th June 1844 the following resolutions were passed.

"1st, that considering the indefatigable, highly meritorious and purely disinterested services of the

late David Hare Esqr. with reference to the cause of native education, it is desirable to connect his name with objects in furtherance of that cause, as one of the best means of perpetuating his memory.

2nd, That for this purpose a subscription be opened to be called the Hare Prize Fund and that when it exceeds four thousand rupees, the amount be collected, by an officer to be appointed by the subscribers at their general meeting; and that the same be invested in government securities the interest of which alone will be drawn upon for premia to be awarded to Bengalee treatises on subjects to be previously chosen and advertized by the Committee.

3rd. That in the event of the collections not reaching four thousand rupees, the object for which contributions are solicited be considered as abandoned as it would not be desirable to attempt prosecuting it without the certain prospect of its permanency.

4th. That as soon as the requisite amount is subscribed for, a meeting of the subscribers be called for the purpose of appointing office-bearers and enacting necessary rules for the management of the Fund, and the accomplishment of the object for which it is to be raised."

The sum subscribed for by the native community amount to Cos. Rupees 1800 which not being even half the proposed amount, the Committee thought it proper to circulate the subscription book among the European community of whom a few distinguished friends of native Education have liberally

contributed Rs. 700. Although the aggregate of both subscriptions falls short of the sum originally determined upon, yet the Committee being on reconsideration opposed to the abandonment of the plan beg to submit the following recommendations.

1st. That the subscriptions be realized and invested in government securities, the interest of which is to be applied to the bestowal of only one prize.

2nd, That the Fund be kept open for further contributions and when increased to Rs. 4000 and upwards the number of prizes be increased,

3rd. That the Bank of Bengal be the Treasurers.

4th. That the following office bearers be appointed *viz.*—three trustees one of whom shall be the Collector and three Judges for the purpose of deciding on the merits of the essays.

The following resolutions were unanimously carried. Proposed by Baboo Peary Chand Mittra and seconded by Baboo Ram Chunder Mittra, that the report just read be adopted.

Proposed by Baboo Shama Churn Sen and seconded by Baboo Horomohun Chatterjea that the following gentleman be appointed Trustees:—Baboo Ramgopal Ghose, Horee Mohon Sen, and Debendro Nath Tagore, and that Baboo Debendro Nath Tagore be requested to be the collector. Proposed by Baboo Ramgopal Ghose and seconded by Baboo Ramchunder Mittra, that the Committee be authorized to select subjects for which premia will be held out and appoint three Judges for deciding on the merits

of the treatises to be tendered by competitors for the premia.

The third anniversary was held at the Fouzdari Balakhana Hall on the 1st June 1845.

Baboo Ramgopal Ghose in the Chair.

The chairman said that he held in his hand a circular calling the Hare anniversary meeting which owed its origin to a resolution passed on the 1st June 1843. That an annual meeting of the friends of the late David Hare be held on the 1st June, being the anniversary of his death, for the purpose of commemorating the disinterestedness and philanthropy which were conspicuous in his life for more than a quarter of a century and for giving expression to those feelings of gratitude and respect with which his indefatigable and unparalleled exertions in the cause of Hindu Education ought ever to be remembered by the Natives of India. It was a solemn occasion. They were met to commemorate the philanthropy of one whose name was dearly beloved, was enshrined in their hearts, and was associated there with gratitude and esteem. For the last two years, a discourse on subjects connected with the moral, intellectual or social advancement of India, had been read and his friend on the right would deliver a similar discourse that evening.

Baboo Ukhoy Coomar Dutto then rose to deliver a discourse which was in Bengalee language. The subject of it was the changes effected by the agency of education in the Hindu mind. He began by

taking a retrospective view of the condition of his country. He contrasted the present with the past. Time was, he said, when Hindus were so utterly incapable of appreciating the utility of public works that they would not have subscribed a pice to promote them—when they understood nothing except what related to the gratification of their animal wants. A better day had however dawned upon his fatherland. Though the great mass of his countrymen were still destitute of all public spirit and pre-eminently distinguished by apathy and lukewarmness yet there was a large and increasing number of educated and intelligent Natives who were not open to these charges. They thought and acted far differently from their benighted brethren many of them were laudably exerting themselves to improve and elevate their country, they had established societies for ameliorating its moral and political condition ; they had set on foot educational institutions for disseminating the blessings of that education which they had themselves received, and which they knew, was the grand remedial agent for all the evils of their country. Baboo Ukhoj Coomar Dutto then dwelt upon the happy efforts likely accrue from the present altered state of things brought about by the labours of that zealous and indefatigable friend of native education—the late David Hare. He was the author of that great moral revolution through which this country was revolving. The Baboo adverted to the exertions of Mr. Hare in

promoting almost every object that was calculated to ameliorate the condition of India, such as the freedom of the press, and the prevention of the cooly-trade ; and he concluded by eulogizing that active benevolence which was the most conspicuous trait of Mr. Hare's character. The Baboo sat down amidst loud and enthusiastic cheers. Baboo Kissory Chund Mittra then rose and said:—

My friend has just observed that Mr. Hare was one of those who think the world to be their country and mankind their countrymen. His indefatigable exertions to promote our moral and intellectual elevation cannot be sufficiently appreciated. To work out the great work of our regeneration was his object and to the furtherance of that object he unhesitatingly devoted all his energies. All his hopes and aspirations were centred in the prospect of its realization. I am sure, I should not be charged with exaggeration, if I declared that among the philanthropists, whom England—whom Europe, whom the world have given birth, to a high place must unquestionably be assigned to David Hare. With an energy which triumphed over those formidable obstacles which had opposed themselves to the progress of intellectual enlightenment in our country—with a perseverance which was unwearying—with a benevolence which was not sectarian but catholic, he devoted himself to the good of a foreign race and pursued in privacy and seclusion, the paths of beneficence which lead to no fame among men, but

which conduce to that glory compared to which royalty itself is but insignificance and yields that happiness compared to which that of the senses dwindles into nothingness. But it would be idle to dwell upon the philanthropy of Mr. Hare before an assembly composed of those who have been largely and incalculably indebted to him—of those who may be said to owe their intellectual existence to him—of those who have been accustomed from the earliest days of their youth to look upon him as their best and most sincere friend. The discourse we have just heard is very clever and interesting and it is not the less so because of its being a Bengali one. I know Mr. Chairman that there is a large number of our educated friends who can relish nothing that is Bengali, their taste seems to be diametrically opposed to all that is written in their own tongue. The most elevated thoughts and the most sublime sentiments when embodied in it become flat, stale, and unprofitable. But this prejudice is I am disposed to think fast wearing out and the necessity and importance of cultivating the Bengali language, the language of our country—the language of our infancy—the language in which our earliest idea and associations are intertwined will ere long be recognized by all.

The fourth anniversary was held at the Fouzdarie Balakhana Hall on the 1st June 1846.

BABOO RAMGOPAL GHOSE IN THE CHAIR.

The Reverend K. M. Banerjea read a discourse in Bengali.

Read a letter dated 20th April 1846, from Baboo Kissory Chand Mittra resigning the office of Secretary in consequence of his departure for Rajshaye.

Moved by Baboo Ramgopal Ghose seconded by Reverend K. M. Banerjea and unanimously carried that a vote of thanks be given to Baboo Kissory Chand Mittra for his energetic and zealous services.

Proposed by the Reverend K. M. Banerjea seconded by Baboo Ramchunder Mittra and carried unanimously that Baboo Peary Chand Mittra be appointed Secretary to the Committee for the perpetuation of Mr. Hare's memory. M. J. Kerr, Principal of the Hindu College spoke at some length on the benevolence and philanthropy of Mr. David Hare from the many opportunities he had of judging of his character. Baboo Peary Chand Mittra reported that he had received advices as to the successful execution of Mr. Hare's statue by Mr. Baily. It had been seen by Dr. Goodeve and Mr. Joseph, both of whom had pronounced it to possess a striking and excellent likeness. He added that it would soon be shipped. With regard to the Biographical Sketch of Mr. Hare, he regretted to say that the Committee had not been able to take any steps in consequence of their not having been furnished with the materials of the early part of his life. As to the Hare-Prize fund, he begged to state that the balance in the hand of the Collector was Rupees 1631 and 6 annas. He earnestly hoped that the amount required to make up the requisite sum would be made up.

The fifth anniversary was held at the Medical College Theatre on the 1st June 1847,

THE REVD. K. M. BANERJEA IN THE CHAIR.

Pundit Madun Mohun Turkalanker delivered a discourse in Bengali on the extraordinary virtues and philanthropic acts of David Hare.

The sixth anniversary was held at the Hindu College on the 1st June 1848.

BABOO DEBENDERNATH TAGORE IN THE CHAIR.

Baboo Rajnarain Bose delivered a discourse in the Bengali.

The seventh anniversary was held at the Hindu College on the 1st June 1849.

BABOO RAMGOPAL GHOSE IN THE CHAIR.

The meeting was largely attended. Among the visitors were the Hon'ble J. E. D. Bethune, Dr. F. J. Mount, and Mr. Balfour.

The Reverend K. M. Banerjea read a discourse expatiating on the philanthropy of David Hare, the father of native education and demonstrating that it is incumbent on every native who had benefitted by Mr. Hare to promote female education.

The Hon'ble J. E. D. Bethune expressed a very high opinion of the discourse and proposed that it should be printed.

The eighth anniversary was held at the Sanscrit College on the 1st June 1850.

THE REVD. K. M. BANERJEA IN THE CHAIR.

The Revd. K. M. Banerjea read a discourse in Bengali on the best means of invigorating the Bengali

language which concluded with a very full notice of David Hare.

The ninth anniversary was held at the Medical College on the 1st June 1851.

The Revd. Professor K. M. Banerjea in the chair. Baboo Shamchurn Mokerjea read a paper in Bengali.

The tenth anniversary was held at the Medical College on the 1st June 1852,

RAJAH PRATAP CHUNDER SING IN THE CHAIR.

Baboo Nobinkessen Banerjea read a paper in Bengali.

The eleventh anniversary was held at the Medical College on the 1st June 1853.

THE REVD, PROFESSOR K. M. BANERJEA IN THE CHAIR.

Baboo Sriputi Mokerjea read a paper in Bengali.

The twelfth anniversary was held at the Medical College on the 1st June 1854.

BABOO SHIB CHUNDER DEB IN THE CHAIR.

Dr. Chuckerbutty read a discourse having reference to the benefits of the travelling of the natives of India.

The thirteenth anniversary was held at Baboo Sreekissen Singhi's House, Jorasanko on the 1st June 1855.

RAJAH KALEEKISSEN DEB BAHADOOR IN THE CHAIR.

Baboo Umbica Churn Ghoshal, Kristodas Paul, and Kaliprosono Sing read discourses. Baboo Kristodas Pal concluded his discourse by making the following remarks regarding David Hare :—

But stop my humble soul ! Gentlemen, we have been so long talking of the "educated Native of

Bengal," but who was it that made him worthy of the name, and raised him to this enviable distinction—to be more clear, who was it that first obtained him the education he is justly so proud of? Question your own selves, gentlemen, question them that saw your friend labor in your cause, question the elder portion of your countrymen, question Time—the never-dying and névér-speaking and allknowing Historian—and all will answer you he was "David Hare!"—that glorious being to celebrate whose memory we have met this evening! With him.—

Life was real, life was earnest!

"devoted to one generous end,"—

To bless the Hindu mind with British lore,
 And truth's and nature's faded lights restore.—D.L.R.
 David Hare was the true friend of India; he pledged his powers to the most sacred task that ever man took to the performance of. He sought the education—the true enlightenment of the people of Bengal. Neither day nor night was to him a respite while a single stone was left unturned which could push the progress of his cause. His heart and soul were all embarked in the undertaking the success of which is mirrored in the elevated soul of YOUNG BENGAL. The country may be benefitted, no doubt, by the march of Iron lines, the diffusion of electric wires, the irrigation of canals, the construction of metalled roads, the easy despatch of letters, and the conversion of rank jungles into luxuriant fields and smiling abodes of men, and their several authors are entitled

to our highest esteem and gratitude, but the work which has for its object, the dispelling the darkness of ignorance and barbarism, the sapping the foundation of the old fabric of superstition, and antiquated prejudices, and the diffusing a taste for the truly sublime and beautiful, the really good and great, is beneficial beyond expression, and he who carries it out, is deserving of our admiration and love beyond compare. A Stephenson or an O'Shaughnessy, or a Thomason, or a Napier, has well grounded pretensions to our praise and gratitude, but who can do adequate justice to the eminent services David Hare rendered to our common country? If there be in this world what men call guardian angels, who guide our destinies and watch over our interests, David was undoubtedly such a one. He was a friend to the friendless, a guardian to those that were without a guardian, and a helpman to them that were without a help. The stories that are related of him are, if not romantic, truly Roman-like. It is a pity that we have not a complete life of such a man whose every action pointed a moral, the book of whose existence was a treatise on moral philosophy, and an eloquent volume on unrestricted philanthropy, whose virtues were quite Socratic, and whose conduct quite saintly. Indeed he was *the* man—if man may be called the image of his Maker. He was an honor to his blood, a glory to his country, and an ornament to his race. Oh! What a noble soul was his, how large his heart! He left the land of his birth—the home of his youth

and love—to emancipate like Lord Byron, the wretched sons of India, from intellectual thralldom, and to die at last in the ardour of his good cause in a foreign region which he loved with an undivided heart. He appropriated all his resources to the services of those that have met this evening to honor his memory. It is truly edifying to observe that no love of fame or worldly advantage actuated him to the work of goodness that has quive immortalized him—a pure disinterestedness, a heartfelt desire for our good, a genuine anxiety for our welfare led him to those noble acts of charity and self-sacrifice, with which the brilliant achievements of the conqueror, or the glorious discoveries and inventions of the philosopher, can hardly bear comparison. He did not blazon forth with ostentation the deeds of his benevolence,—or preach about the spirit of his phiranthropy. He did good by stealth. In silence and secrecy did he work out his intentions. A good knowledge of the routine of his daily life is worth having. The following, though brief, is a pretty fair outline : With the sun he used to rise, and his morning duties done, set himself to the progress of the sacred cause he mortgaged himself to. A number of indigent fathers with their innocent little boys waits on him,—he asks of their suit, and replied, gladly takes the youths under his care, and enrols them into the soldiery of which he was the captain and the commander. When it is time for him to go to his school—the stage whereon he played,—the field whereon he fought—the

sphere of his action—the world of his career—he sets out, and arrived, looks as to who are absent and why? He asks of the neighbour students the cause, and then sets out to enquire himself of their absence. Where answered that the smallness of his means hardly allows the boy to continue his studies longer, he plays the banker, and assists him with money,—but that he manages so silently and secretly that his fellow-students know no more of it than I or you know what is this moment going on in Austria or Russia. When answered that the boy is sick, he acts the doctor, and attends him daily until he thoroughly recovers—a sort of parental care is then read in his looks. Although with no splendid intellectual gifts or attainments, still so instinct was he with the art of training, that he gave his students an intellectual character quite astonishing. The pride—the honest pride and the only pride in which he indulged himself, was that *his* pupils formed the flowers of the Hindu College. His manners were so winning, and his conduct gracious that boys stuck to him as their only friends. They took a delight to be in the presence of Hare—to belong to Hare's school. So many are the acts of his goodness tradition hands down to us that it is hard to allude to them even in this small compass. One tells me that his library was his students' library—his papers and pens their. Another says that he was so liberal and kind-hearted that, like poor Goldsmith, he would pawn his wearing clothes if that could benefit any. Again another states

that he would undergo the greatest trouble and suffer the worst sacrifice if he could, by so doing, do good to his suitor. Thus to whomsoever we ask of the benevolence of David Hare, a new tale is told—so thick is the volume of his acts of charity. Indeed, he was the angel of goodness men invoke,—he was virtue personified—philanthropy was his soul. But he was not blinded by religious bigotry. Color or creed was to him no pretext for the withdrawal of his aid. His mission was not for one class but for all who would come to him. The old and orthodox Hindus used to cheerfully send their boys to him for instruction—not only was his charity, but his non-sectarism was a great inducement to them. At his death there was not a Hindu in India who knew him and did not shed tears for him. His demise was a common calamity to the country. Men, women, and children all wept for him. So beloved and valued was he ! Ask you, gentlemen, where do the remains of such a philanthropist lie interred ? Oh ? he is consigned to the hearts of the Hindus—he the best of friends that they ever had. But there has been also another burial for him. Go to College Square, and there you will find his sacred monument raised by his beloved and grateful Hindu friend and students—though his true and worthy monument is wherever an educated Native breathes.

There David rests in death, while living fame

From Thames to Ganges wafts his honor'd name !

Samuel Rogers, the Bard of Memory says—

—When by a good man's grave I sit alone,
Methinks an angel sits upon the stone,
Like those of old on that thrice-hallow'd
night,
Who sat and walked in raiment heavenly bright,
And, with a voice inspiring not fear
Says, pointing upward, "know, he is not here,
He is risen"

Does not a similar feeling steal into our breasts,
and do we not experience a similar tone to mind
when we muse over the memory of him to whom we
owe this, our present elevated position? Indeed, if
there be any to whom we are bound in a bondage of
gratitude which no man can liquidate, it is David
Hare. I cannot close without citing the following
lines of the Poet :

O David Hare ! the man ! the brother !
And art thou gone, and gone for ever ?
And hast thou crost that unknown river
Life's dreary bound ?
Like thee where shall we find another
The world around ?
Go to your sculptur'd tomb, ye Great !
In a'the tinsel trash o' state !
But by thy honest turf we'll wait
Thou man of worth,
And weep thee a'e best fellow's fate
E'er lay in earth.*
Such was David Hare ! To him we owe
A debt immense of endless gratitude.

And to pay that debt we must do what our education teaches us to do, and what he, if alive, would approve of, viz, act as becomes a Man and a Patriot. and avoid those paths which lead to evil and which *he* abhorred. Gentlemen, to conclude in the expressive language of Lord Halifax, may we so raise our character, that we may help to make the next age a better thing, and leave posterity in our debt for the advantage it shall receive from our example. God willing we shall not be unequal to the task. Come then! Be MEN! Try what you tell, do what you would have done—glory and your country's gratitude await ye!

*Burns' Elegy on Captain Mathew Henderson. To suit the lines to the occasion I have taken the liberty of substituting "David Hare" for "Henderson"—an act not very reprehensible in itself.

The fourteenth anniversary was held at the house of Baboo Kaliprosono Singh on the 1st June 1856.

RAJA KALIKRISHNA BAHADOOR, IN THE CHAIR.

The chairman explained the object of the meeting and dwelt at some length on the philanthropic labors and noble self-denial of the late David Hare.

Baboo Sreepetty Mookerjea read an English discourse on Education with special reference to the Training School of Janoye.

Baboo Kaliprosono Singh read a Bengali essay on the study of the Vernacular language. A warm and lengthy discussion then ensued between Mr. Mc. Luckie and Professor Burgess of the Parental

Academy one side and Baboos Kristo Das Pal and Judoo Nath Ghose on the other. The former two gentlemen maintained that in order to impart to the people of India, a sound moral education and elevate them to a higher state of practical ethics, the Government as a Christian Government could not with any consistency exclude the Bible from its schools and colleges, whilst the latter two strenuously opposed them saying that for good practical morals there was no necessity for going to the Christian scriptures, that morals as such were to be abundantly found in any religious work or professed book on ethics and that morals and religion were widely apart from each other.

The Reverend C. H. A. Dall supported the Native speakers. He also said that he had recently received from the United States a little book of moral lessons having no reference to Christianity, which was submitted through a sub-Inspector to Mr. Gordon Young for adoption in government schools and colleges, and which with a few exceptions, he added, has been approved of, and was now in the course of publication.

The chairman then informed the meeting that no report has as yet been received from the Adjudicators of the Prize Essay given last year. He also expressed his approbation of a suggestion made by one of the members present that a Life of the late lamented David Hare should be written in Bengali which he hoped would be produced on a similar occasion like this next year.

The fifteenth anniversary was held at the house of Baboo Sreekissen Singh on the 1st. June 1857.

BABOO JADAUB KRISHNA SINGH, IN THE CHAIR.

Baboo Nilmoney Deb read a paper on the History of Education in Bengal.

The sixteenth anniversary was held at the house of Baboo Kali Prosono Singh on the 1st. June 1858.

RAJA KALI KRISHNA BAHADOOR,
IN THE CHAIR.

Baboo Kaliprosono Singh read a paper on Bengali Drama.

The seventeenth anniversary was held at the house of Kaliprosono Singh on the 1st June 1859.

RAJA KALI KRISHNA BAHADOOR, IN THE CHAIR.

The chairman in stating the object of convening the meeting, expatiated on the distinguished services of the late David Hare to the cause of native education.

Baboo Biprodas Banerjea and Runglall Banerjea read discourses in Bengali.

The eighteenth anniversary was held at the house of Baboo Kaliprosono Singh on the 1st June 1860.

BABOO BALAYCHAND SING, IN THE CHAIR.

Baboo Kaleeprosono Singh read a discourse in Bengali.

The Nineteenth anniversary was held at the British Indian Association Rooms on the 2nd June 1861.

Baboo Ramgopaul Ghose in the chair, Baboo Kissory Chand Mittra delivered a discourse on the "Hindu College and its founder," This discourse will be found in appendix B.

The Twentieth anniversary was held at the Rooms of the British Indian Association on the 1st June 1862.

RAJAH PERTAUP CHUNDER SINGH BAHADOOR,
IN THE CHAIR.

Baboo Kaliprosono Singh read a discourse in Bengali on the State of Agriculture in Bengal and the Agricultural Exhibition.

The twenty-first anniversary was held at the Rooms of the British Indian Association on the 1st June 1863.

BABOO DEGUMBER MITTRA, IN THE CHAIR.

Baboo Kissory Chand Mittra delivered a discourse on the "Medical College and its first Secty,"

The twenty-second anniversary was held at the British Indian Association Rooms on the 1st June 1864.

BABOO KISSORYCHAND MITTRA, IN THE CHAIR.

Baboo Nobogopaul Mittra read a discourse.

The twenty-third anniversary was held at the British Indian Association Rooms on the 1st June 1865.

BABOO KRISTODAS PAUL, IN THE CHAIR.

Baboo Dwijendernath Tagore read a discourse.

The Twenty-fourth anniversary was held at the British Indian Association Rooms on the 1st June 1866.

BABOO KISSORYCHAND MITTRA, IN THE CHAIR.

Baboo Kessub Chundra Sen delivered a very interesting discourse on the progress of education in the metropolis and concluded by suggesting that some more satisfactory arrangements ought to be made in the Government schools for imparting moral education to the pupils.

Baboos Kessub Chunder Sen, Kristo Das Pal, Kissory Chand Mittra and Kashishur Mittra were appointed a Committee for the purpose of taking into consideration the desirableness of making a representation to the Director of Public Instruction for making such arrangements as may insure to the pupils in Government schools more healthy and sustained moral education and moral training.

The meeting then unanimously resolved to tender its thanks to the Director of Public Instruction for changing the name of the Colootollah Branch School into *Hare School*.

The Twenty-fifth anniversary was held at the British Indian Association Rooms on the 1st June 1867.

BABOO DEGUMBER MITTRA, IN THE CHAIR.

Dr. Mohendra Lall Sircar gave a discourse on the effects of English education on the Hindu mind.

The Twenty-seventh anniversary was held at the Town Hall on the 1st June 1869.

THE REVED. K. M. BANERJEA, IN THE CHAIR.

Baboo Kissory Chand Mittra read "The life of Dwarkanath Tagore."

The Twenty-ninth anniversary was held at the Town Hall, on the 1st June 1870.

THE HON'BLE J. B. PHEAR, IN THE CHAIR.

The Reverend K. M. Banerjea delivered a discourse on the Early State of Education in Bengal.

The thirtieth anniversary was held at the Town Hall on the 1st June 1872.

THE REVED. K. M. BANERJEA, IN THE CHAIR.

Baboo Issur Chunder Mittra delivered a discourse.

"Need we give our young men a more practical education than they receive."

The Thirty-second anniversary was held at the Town Hall, on the 1st June 1874.

RAJAH CHUNDERNATH BAHADOOR, IN THE CHAIR.

Baboo Nobogopal Mitter delivered a discourse on the fitness of the educated Bengali to be a soldier.

The thirty-fourth anniversary was held at the Senate House, on the 1st June 1876.

THE HON'BLE RAJAH NARENDRO KRISHNA
BAHADOOR IN THE CHAIR.

The Hon'ble Chairman after making a few pre-fatory remarks on the philanthropy and the most

valuable services the late David Hare had rendered to the cause of native education, introduced Dr. Mohendro Lall Sircar, who delivered a discourse.

HARE PRIZE FUND.

• Baboo Ramgopaul Ghose, Reverend K. M. Banerjea, Baboo Debendronath Tagore adjudicators.

1. Prize of Rs. 100.

For the best essay in Bengali on the evils of Early Marriage, in the form of a tale.

Awarded to Baboo Seetanath Ghose, Hindu College, Senior Department.

2. Prize of Rs. 75.

For the best essay in Bengali, on Hindu Female Education.

Awarded to Tarasankar Surmana of the Sanscrit College.

3. Prize of Rs, 100. (1850)

For the best essay in Bengali on the present state of Bengali literature and the best means of enriching it.

Awarded to Pundit Hureenath Surma.

4. In 1851 the question of offering a prize, for a life of David Hare was mooted.

Baboo Ramgopaul Ghose minuted as follows "I doubt if there are materials to enable a writer to produce an interesting biography. Instead of a "life" we would probably get a rhapsodical essay on David Hare's character." The Reverend K. M. Banerjea concurred in this minute.

Prize of Rs. 120. (1851).

For the best essay in Bengali on the Exemplary biography of Females in ancient and modern times.

Not a single paper was received.

5. Prize of Rs. 200, (1853).

For the best essay in Bengali—"what constitutes the greatness of a nation."

Awarded to pundit Haronath Surma.

6. Prize of Rs. 200.

For the best essay in Bengali on the following subject :—

"The social improvements are most required in the present state of society in Bengal and by what means can they be most effectually promoted" ? Only one essay was received and as it did not come up to the mark, a prize of 100 Rs. was given.

7. Prize of Rs. 350.

For the best essay in Bengali, on the Importance of physical education.

3 Essays were received and a prize of 100 Rs. was given to Baboo Runglall Banerjea.

8. Prize of Rs. 250.

For the best essay in Bengali to consist of two parts. 1st Advantages of Commerce, 2nd An account of the developement of the external commerce of Bengal.

Only one essay was received and the prize was given.

9. Prize of Rs. 400.

For the best essay in Bengali, on Railways and Electric Telegraphs in India ; their introduction,

progress and present state and their importance and influence considered politically, commercially and generally as affecting the progress of the people.

Four Essays were received but none came up to the mark.

Baboo Pearychund Mittra submitted the following minute to the Committee of Adjudicators. "One of the objects of inviting annually essays in Bengali has been in a great measure gained as a number of works on a great many subjects have been published and it may now be worthy of consideration whether it would not be better to apply the whole of our fund to the bestowal of prizes for works on certain subjects of practical importance, calling them "*Hare Prize fund Books.*" I merely submit this as suggestion which if approved by the committee it will be necessary to have confirmed by a *general meeting of the subscribers to the fund* to be called especially for the purpose."

A special meeting of the subscribers to the Hare Prize fund was held at the British Indian Association Rooms on the 20th October 1864 :—

BABOO DEBENDRONATH TAGORE, IN THE CHAIR.

The chairman read the advertisement convening the meeting.

The following resolutions were unanimously adopted.

1st. That the bestowal of prizes for the best essays in Bengali not having worked satisfactorily, the amount belonging to the Hare Prize fund be now applied to the preparation of standard works in the

Bengali Language calculated to elevate the female mind.

2nd. That the present adjudicators Baboo Debendronath Tagore, Baboo Ramgopal Ghose and the Revd K. M. Banerjea with power to add to their number by the Committee for carrying out the above object.

3rd. That the present Secretary Baboo Peary-Chand Mittra be the Secretary to the Committee.

4th. That on the title pages of every work to be approved by the Committee and published, the words the "Hare Prize Fund Essay" are to be inserted with the view to perpetuate the memory of David Hare.

5th. That every work to be approved by the Committee shall be the property of the writer.

6th. That the charge of advertizing the meeting be paid out of the Hare Prize fund.

In 1867 Baboo Ramgopaul Ghose retired from business—Baboo Shibchunder Deb was elected a member of the Committee of adjudicators and the Secretary was appointed Treasurer, in the room of Baboo Ramgopaul Ghose.

The works published under the auspices of the Committee are—

1. Adhatic Biggan or Introduction to Spiritualism by Baboo Shibchunder Deb.

II. Mohilabalee or Exemplary Female Biography by Baboo Gopeekissen Mitter.

III. Selections from Bamabodhinee Patrica on various subjects duly classified by Baboo Shibchunder Deb,

IV. The Hindu Female Compositions,

V. A Treatise containing directions for learning different Manual and Fine Arts by Baboo Prannath Dutt Chowdry. (To be published shortly.)

It is to be regretted that neither the Council of Education nor the Managing Committee of the Hindu College recorded a suitable resolution after the death of David Hare. The latter body in their proceedings dated 13th June 1842 in proposing the appointment of visitor for Hare's School allude to "the invaluable services of Mr. Hare to the School."

Baboo Russomoy, Secretary to the Section of the Council of Education, in his letter No 1690 dated 13th June 1842 states "it appears that the pupils of this school (School Society's English School at Patuldanga) have hitherto been admitted entirely by Mr. Hare ; that they have paid nothing for schooling, books or stationery, that the discipline was maintained by Mr. Hare personally ; and that he paid from his own funds any incidental charges in excess of the Government allowance of five hundred rupees." In the letter from the General Department dated 29th June 1842 sanctioning the proposed arrangement for the maintenance of the school in question it is stated that.—"His Honor in Council cannot omit this occasion of recording his regret at the loss the cause of education has suffered by the absence of the individual whose care and tact mainly produced the flourishing state of the Institution under review."

Between 1854 and 1855 there was a distribution of prizes to the Hindu College and other Institutions in the Town Hall, at which the Honourble F. J. Halliday, the Lieutenant Governor of Bengal, presided. In adverting to the Education Dispatch and the dissolution of the Council of Education he paid a very feeling tribute to the memory of David Hare, which he felt called upon to do as the name of the Hindu College, which was so largely indebted to him, would under the new arrangement cease.

CHAPTER V.

REMINISCENCES

C. GRANT ESQ.

Extraordinary power of walking.—

Mr. Hare must have been a man of remarkably healthy organization and great physical powers of endurance. An instance of this has been related to us.—Seated one evening at the table of his old friend Mr. Earnest Grey with whom he resided, where a young gentleman visitor was taking tea, the conversation turned upon the habit of *walking*, when some remark or good humoured provocation, induced Mr. Hare to challenge the visitor to a trial of his walking power. The challenge was at once accepted, and the pair, starting, at once, walked to Barrackpore, (14 miles) and thence, returned,—

still on foot!—On reaching Hare Street, (so called we believe after Mr. Hare himself) in which Mr. Grey's home was situated, whilst his young antagonist was fairly exhausted and done up. Mr. Hare himself, to shew how little he was affected, ran the length of the Street to Mr. Grey's door!

Simple diet.—

His dietary habits, also appeared to be as simple as they were temperate. He would not use butter—saying it was fit only to grease cart wheels with. This however had most probably reference only to the miserable commodity which was in those days obtainable in Calcutta, and might be seen manufactured with primitive rusticity of manner at the Butterman's door, midst the smothering dust, of a public road.

BABOO RAJNARAIN BOSE.

Vexation for not visiting sick boys.—

Once, when I went to see him after my recovery from an attack of fever, he was highly displeased with me for not having sent him notice of my illness so that he should have attended with medicines in his hand.

He rubbed boys with his own hand.—

Mr. Hare used often to stand at the gate of his School with a towel in his hand, at the time when it broke up in the afternoon, to rub the limbs of the boys with it to see whether they have got any dirt on their person. He thus tried to introduce habits of

cleanliness among boys belonging to a section notorious for their dirtiness.

BABOO GOVINCHUNDER DUTT.

Fondness of Children.—

When quite a child I used to visit David Hare in his house in company of my grandfather Nelloo Dutt and get toys, and books from him. I had the run of the whole house on such occasions when the two old gentlemen sat quietly talking—the best part of a day. I still have a clock marked with the name of Hare.

Hare discouraged flogging.—

When I was a child of about six or seven years, I was in the class of a native teacher of the old Hindoo College, (now the Hindoo school) who laboured under the impression that the genius of boys can be called forth only by the process by which fire is called forth from flint. The notion is absurd and has long been exploded. But in those days it was venerated not only here but every where. Any one who has read the Autobiography of Leigh Hunt, must remember what a strong hold the idea had in the educational institutions of England in former days. Boyer of Christ's Hospital was indeed a kindred spirit to my respected teacher. As the time of the annual examinations drew near, my worthy teacher regulated his punishments on an ascending scale. Thus, when there were twenty eight days still before the examina-

tions, we had two cuts for each mistake, when there were twenty six we had three, when there were twenty four, we had four, so that about the end, we had sometimes ten or twelve cuts for each mistake, I remember I made a mistake on the day of eight cuts, but to the honor of the teacher, be it recorded, I had only one. The youngest in the class, I cried so much at the first stroke, that he said he would keep the rest as an arrear. It would remain against me as a debt which he would exact to the full, at some other time. He has not called upon me to pay it, up to this day! But this is nothing to my present purpose. The strokes or cuts were generally given with the stick of a palm leaf fan with which the teacher used to fan himself in the hot summer days. Well, one day he had been unusually severe with one of the lads, and had given him no end of cuts. Somehow or other the fact came to the notice of Mr. Hare who was in the habit of visiting the college and each particular class in it, every day. Next afternoon when Mr. Hare came into the class, there was a peculiar smile on his face. He sat down in the teacher's chair, and had a long confabulation with him. I do not know on what subject he talked. The students were all too far away. But this I know, that Mr. Hare was laughing, and our instructor looking grave. At the end, Mr. Hare took out his pocket knife a "gude" weapon such as Sir Walter Scott ordinarily carried about him, and made Hogg the Ettrick shepherd as a boy, nickname him 'the man

with the gude knife,—and then cut off the punka handle to the very root. Then he rose, looked round the class significantly, laughed aloud, and with a bow gave the palm leaf without any handle to the teacher, to fan himself therewith for the future.

Mr. Hare's courage.—

Regarding the example of courage and manliness which Mr. Hare always used to exhibit before the boys, I remember one notable instance.

A drunken sailor, a big, brawny athlete of a fellow passing by the college, took it into his head to quarrel with the coachman of one of the students whose carriage was standing at the gate. The coachman and syces fled, and the sailor picked up a thick stick from the college compound, and began to demolish the carriage. I was looking on with two or three others, as young and puny, quite safely ensconced in a window of the upper floor of the Sanscrit College. The durwans of the College came out and interposed, but they beat a hasty retreat into their dens, when the sailor turned upon them with his formidable extemporised bludgeon. The carriage was utterly ruined, and the victorious sailor went away flourishing his shillalah. At this moment, when he had vanished, Mr. Hare's palankeen came in sight. The durwans turned out as smart as ever. "What has broken the carriage here?" Asked Mr. Hare. The durwans explained the matter to him, and pointed out to him the way the sailor had gone. Mr. Hare old as he was, went off like an arrow.

In ten minutes the man was secured and made over to the police.

Liberation of coolies.—

Still better known is the gallant way in which he rescued a number of coolies who had been decoyed to a house near the same place, Tantuniah with false promises, in order to be shipped afterwards to Mauritius. The matter subsequently formed the subject of a police investigation, I believe. I saw the poor coolies on my way to school, but I did not see the rescue, and have but a vague recollection of the whole affair.

Hare's benevolence.—

Of the nobler parts of Mr. Hare's character, who that ever came in contact with him does not know? The boys he helped with money or with clothes or with books,—the boys he favored with good counsel or admonition,—the boys he tended in illness—are not their names—Legion? Will it ever be known in this world the good, that this single man, neither wealthy nor clever, found it in his power to do?

Hare's funeral.—

I have a vivid impresson of Mr. Hare's death. He was then a Judge of Small Cause Court and a colleague of my father. I saw the corpse thrice during the day and accompanied the funeral cortege. There had been showers during the day, and the streets were partially covered with rain water. There

was a cyclone the day after,—was there not? The hundreds and hundreds of people, clerks from their offices, school boys from the educational institution, native gentlemen, sircars and servants, and his own countrymen (but these were few)—of the vast crowd that wended their way from Hare Street to College Square! I was too young to press through the crowd and stand by the grave, I only remember the long procession, and the people gazing from tops of the houses and from the windows as it passed by. When I found at College Square that I could not penetrate to his coffin, I went to the Sanskrit College, and ascended up to the roof whence I (quite alone in my glory) had a magnificent bird's eye view of the whole scene,—a sad mournful scene but not without its lessons.

Hare's religion.—

Mr. Hare has sometimes been charged with a want of faith in the doctrines of our blessed religion. I never spoke to him on the subject. I was not a Christian myself when he died. Like Mr. Benson the Minister at Castlewood in Thackeray's Esmond I can only say "I know not what the Colonel's doctrine was, but his life was that of a veritable Christian."

BABOO RAMTONOO LAHIREE

Hare's services to the Medical College.—

I hope you know what Mr. Hare with Russick's assistance did for the Medical College. Dr. Banerjea

may also know it. He was also a helper with them, I believe. For he might have been one of the teachers of the School Society's Schools at the time; which Hare would not allow to be called after his own, though people would not listen.

Visiting the sick in a filthiest spot.—

R. a poor student of the old Hindu College, was attacked with cholera, or something like it, and Mr. Hare, who always had medicines in his palki, gave him a dose. He came to his lodging about the middle of the night to enquire how he was. The people in the house would not open the door, fearing, that it might be drunken sailors who were lurking there as they sometimes did. Mr. Hare then suspecting as much, cried out his name aloud, and the purpose of his visit. The spot was one of the filthiest that can be conceived.

On another occasion when R. was laboring under an attack of fever for several days Mr. Hare attended, had quinine made into pills, for his patient could not swallow the bitter powder, and brought them to him. They were handed over to him, he promised to take them; but, be it said to his (R's.) shame, he never did so. He had no faith in their efficacy and engaged a Kabiraja.

It is well known how Mr. Hare received a blow from a stick, on his head, at Tuntunia, near the temple of Kali, in attempting to pursue a thief who had robbed a child of its ornaments, at night-

fall. He was laid up for some time after this event, but as it did not occur in my sight, I shall not do more than allude to it.

BABOO CAUNDERSAIKHUR DEV.

Acting the good Samaritan.—

The anecdote you mention of Mr. Hare made so deep an impression on my mind at the time that it is at the lapse of upwards of half a century still fresh in my memory. I was all wet when I presented myself in his place. Immediately on seeing me he brought out a towel for me to dress in, and on my refusing to wear it, as it was scarcely large enough to cover my nakedness he brought to me a tablecloth and with his own hands wrapped me in it, wiping my head at the same time with a handkerchief of his. He then busied himself with drying both my *dhooty* and *chadder*, first by clearing off the water with his own hands, then giving the clothes to a bearer to put them near some hot place downstairs and afterwards, when the rain was over and it was sunny again, clearing his *verandha* towards the church and laying them himself over the place to be dried. While this was being done he amused me with experiments on the electric machine and galvanic battery. I remember also another occasion when I called on him in the afternoon and it began to rain hard after my arrival at his place. The wind and rain continued till after candle light and it was time for him to dine. I wanted to go home but he did not allow me to do so but

sent for a *moodi* who had a shop just at his gate and wished him to give me as much *sundesh* and other sweet-meat and plantain, &c., as I could eat. At the time I had so refreshed myself in the shop he was still dining and made me sit by him.

At about half past 8 or 9 P. M. he took up a cudgel and wished me to accompany him. I walked on his side and he continued talking with me on this subject or that to a child's liking until we arrived at Chuna Gully. Here he shewed signs of fear, telling me that was the rendezvous of drunken sailors and he might be obliged to fight with them to keep me safe. They are very devils and knew not what the consequences might be of his battle. In this way we arrived near the old Thanna of Puttuldangah then just opposite the house of Baiddyo Nath Das, Mr. Hare's dewan, almost opposite his tomb now in the College Street. The new roads were not made at the time and the paths of the neighbourhood were very narrow and dirty. When we reached this place he told me that my house could not be more than a hundred yards thence and I could of course go home alone. I answered 'certainly' and ran home. He was still not content and walked he surely on. From the south eastern corner of Roop Narain Ghoshal's not knowing where my house was he began crying aloud Chunder, Chunder, but his words were not intelligible to the people close by. My father however was standing at the door of his place, hastened to him and asked him if he wanted me. He said "no I wish

only to know if he is safely arrived at home" and on being satisfied on this point he went his way.

Hare's labors for the Hindu College.—

I was only 8 years old in 1818 when I believe the Hindu College was established and I cannot speak, of my own personal knowledge, anything about his labours to get up our *almamater*, but I have been told he laboured very hard for this object and went literally abegging from door to door for this purpose. Rajah Protap Chand of Burdwan was very fond of flying kites, and there were two or three places in my immediate neighbourhood where he used to frequent, in the proper season, to have a view of this play. He was in one of those places, sometime before 1818. Mr. Hare, I was told, went over to see him there and talked on the subject of the College and forced the Rajah to promise to go to see him the next day. This however, I tell you from mere hearsay, for, I was six or seven then.

Hare always ready to admit poor boys.—

My elder brother himself, a student of the first class, wanted to get me into the College, sometime in 1819, but was told there was no likelihood of his being able to do so for some months next coming, as there was no vacant seat for which he could nominate me, as Secretary to the School Society. A very short time afterwards, however, on the day of the examination of the boys in their studies by the Chief Justice East and others, he wrote a letter himself on

Mr. D. Anselm's table and put it before Laldy Mohun Tagore and got his signature upon it. So that I was entered a student of the college, in two or three days afterwards.—Such favors were not shewn to me alone as you will find on enquiry. He was in the habit of always denying to comply with a request but the more forcibly he denied, the surer he was to do as he was asked speedily.

BABOO CHUNDER CUMAR MOITREE.

When I was in Mr. Hare's School, I knew many traits in his character distinguished by humanity and large hearted benevolence. It was a very rainy day, when there was downright downpour of incessant rain and winds from 4 P. M. to 11 P. M. blew very hard when information was brought to him, that one Radanath Sen then living with the late Lokenath Bose's family at Bagh Bazar was taken seriously and dangerously ill with remittent fever, I was in the School at the time and Mr. Hare asked me whether I lived in that quarter. I replied in the affirmative, and he then told me to accompany him, which I did at 9 P. M. in a hired carriage. We remained in Radanath Sen's house for nearly two hours and he did all he could in the way of medical assistance.

I know of innumerable instances where in the cases of the boys of his School falling ill he used to render them every medical assistance from his pocket and even giving money for their diet, particularly on rainy days he never allowed the boys to expose themselves

to rain, on the contrary he gave them sweetmeats to carry them home. I may add that when I was ill, I was taken care of by him.

BABOO SHIB CHUNDER DEB.

Not partial to the boys of his School.

David Hare was said to have been partial to the pupils of the Calcutta School Society's School (now called the Hare School), but the fact was that this School was under his personal management, so that it was quite natural that he should have taken greater interest in the welfare of that institution, and that the boys, who were sent from it to the Hindu College (now Hindu School) as free students under some Rule then existing, should have received from him the same degree of attention which they used to do when studying in the former School. From this circumstance people humourously called these boys as the adopted sons of Mr. Hare. But his philanthropy was not confined to any particular institution, but was extended to all.

Encouraging Successful Pupils.

As a proof of this, I may mention an instance in my own case. When I was a student of the 4th Class, Hindu College, and while sitting in the class one day, Mr. Hare came and presented me with a copy of Tara Chand Chakrabortti's English and Bengali Dictionary (a work just then published). This circumstance quite surprised me, as I was a pay schol-

ar of the College, and had but slight acquaintance with him at the time. On my asking him the reason of his making the present to me, he said that he was much pleased with the manner in which I had acquitted myself at an examination of the class held a few days previously by some gentleman, and that he gave me the book as a token of his gratification. From that time he took great interest in my welfare. It was at his suggestion that I applied for a scholarship, and obtained it after passing the necessary examination.

BABOO GOPEE KISSEN MITTER.

His labours not to allow the boys to get vicious.

How to promote the interest of the boys under his charge was the lifelong study of David Hare. To encourage the diligent, to incite the idle, and to bring back the truant to the path of duty, was his work by day and thought at night. So great was his anxiety to reclaim the black sheep of his flock, that not satisfied with the result of the inquiries made by Casee Mallee, a confidential servant employed by him to ascertain and report on the cause of absence of the most irregular boys, he not unfrequently called personally at their houses and in case he did not meet them there, traced them to their haunts, sometimes the most out of the way places imaginable, and pounced upon them when they least expected it. The way in which he brought about the reform of such boys is most wonderful as many of them in afterlife proved to be the pride of their parents and the ornaments of their

country. Several instances in which this marvelous change has been wrought, might be cited but I am apprehensive lest by so doing I should unwittingly cast slur upon the life and character of the parties concerned, most of whom have departed this life.

The reason why he was apparently partial to the sons of the rich.

Hare was somewhat indulgent to sons of the wealthy natives and made large allowance in their case. He even attended the festivals at their houses, as if to correct abuse by his presence, and while there, sent an example of temperance by partaking, by way of refreshment, of cocoanut-milk and fruits only.

When on one occasion some of his boys remonstrated with him for being partial to the rich, Hare smiled and said that the consideration shown to them was not without an object as the advantage which the country would derive from an educated aristocracy was incalculable and prejudiced as they then were against English education, it was his strenuous endeavour to attract them to the Schools and Colleges as much as he possibly could. It must be in the recollection of many of his contemporaries who still survived him that he was eminently successful in his laudable exertions in this direction, so that many an orthodox and superstitious but rich parent who had formerly shrunk from the thought of putting their children into an English School was but too glad to hand them over to the paternal care of Hare whom they

regarded all but a Hindu in thought, feelings and sympathies.

BABOO NUND LALL MITTER.

Doing good to the helpless.

Here is one interesting anecdote of Mr. David Hare's philanthropic soul. One day, Mr. David Hare and a native friend of his were sitting in an apartment in his school, when a poor widow made her appearance and begged the favour of Mr. David Hare to admit her only son into his school. But her request was not complied with as the last class in which the boy was to be placed was already quite full. Upon this refusal, she burst out into tears upon the spot and traced her tardy steps back towards, home, wailing aloud, the whole way through for her son's bad luck. But the heart of Mr. David Hare was too sensible to be unaffected by the wailings of poor humanity. Presently, he turned round to his friend and communicated to him his anxiety for knowing the true circumstances of the widow. He also engaged his friendly company in searching out the poor woman's lodging in the evening. They came into Setaram Ghose's Lane in which, they were informed, the poor widow used to live. Hearing that Mr. David Hare himself and a Babu had come to see her, the poor widow ran out of her cottage to greet them, taking her son with her at the same time. She uttered not a word but stood still, while large drops of tears fell trickling down her cheeks. This scene operated so

powerfully upon the generous man's heart, and wrought up such a host of tender feelings within him, that he lost the power of speech for some time, then addressing the poor widow told her that henceforth he would take upon himself the charge of educating her son, that now he gave her 4 Rs. for the maintenance of herself and son, which he would continue to pay regularly every month until her son should be in a position to shift for himself. This act of generosity quite amazed the widow. With tears of joy, she began to pour forth her benedictions upon Mr. Hare, her benefactor, who she said was not a man but an angel come in disguise upon earth to relieve distressed humanity. Mr. David Hare who disliked to hear any praises of himself, immediately left the place.

BABOO SREERAM CHATTERJEE.

Hare spent large sums of money for our education.

Hare directed his attention to the establishment of schools and colleges. He established an English school at Patuldaunga and a Vernacular one at Thuntania to which no fee was attached, but said to have been supported solely by his individual means. I was once told by late Baboo Tarruck Nauth Ghose my quondom tutor and a great favorite of Hare—that he spent some laks of Rupees in the cause of native advancement and that when the fund, which he had set apart for the purpose, fell short, he had to recourse to a wealthy relative of his in China who was alike generous and sympathising. He also sold all

his landed property which stood in the name of his Banian one Goluck Kurmocar of Pataldanga. It is said that all those lands lying on the south and west of the College square once belonged to Hare. The fact of his drawing money from his relative, as stated above, in order to defray the expenses of the school, I can testify from a letter which Mr. Hare addressed, to his niece in China, and which before despatch, he asked me to see if there were any mistakes in orthography.

MEDICAL COLLEGE.

I will state however one fact which will shew how Mr. Hare was anxious to see the project of the Medical College finally brought about and settled without opposition. One evening as I was sitting with him, I saw Baboo Muddousuden Goopta the then professor of the Sanscrit Medical Science of the Sanscrit College entering the room in all haste. Mr. Hare viewing him said at once "well—Muddoo what have you been doing all this time? Do you not know what amount of pain and anxious thoughts you have kept me in for a week almost? I have been to Radhacant, and I am hopeful from what he said to me. Now what you have to say. Have you found the text in your shaster authorising the dissection of dead bodies"? Muddoo answering in the affirmative said "Sir! fear no opposition from the orthodox section of the community, I and my Pundit friends are prepared to meet them if they come forward which

I am sure they will not do". Mr. Hare felt himself relieved at this declaration on the part of the Professor, and said he would see his Lordship tomorrow positively meaning as far as I can recollect Lord Auckland.

Hare's Watchfulness.

An instance of Mr. Hare's watchfulness regarding the movements of the boys of his school as well as those of the College is as follows. A turbulent big boy, who was always bent upon mischief, had a quarrel with another boy junior in age and somewhat handsome. The former wanted to have his company, but the latter never liked him. In order to revenge himself, the big boy got a lampoon written by the editor of a Vernacular newspaper and had it printed. The next thing he did was to have the paper stuck on the wall of the College Hall so that every one might see it, and quiz his enemy. Accordingly on a dark stormy night at about 1 o'clock he entered the College Hall by the assistance of the parties who must have been bribed. He had a lantern in his hand, and as he was about to finish his work (the sticking of the printed paper) in came a living soul dripping wet from head to foot for it was then raining heavily,—who it was you imagine? Aye—it was that ever watchful and ubiquitous David Hare! He had an inkling of the act before, and was on the spot in time to save the character of an eminent boy. The wicked fellow who attempted to expose him to the ridicule of others,

belongs to an opulent family, and is now considered to be a great man in his neighbourhood.

I had the above from Hare himself.

Hare's Charity.

Mr. Hare's charity was not confined to educational institutions, but it extended to private circles. On two occasions of the Poojah I bought for distribution by him *Dhooties* and *Saries* worth 400 Rupees. Some of the recipients of these clothes were the indigent boys of his school and their mothers and sisters. You cannot but know that Mr. Hare was a visitor to every family poor or rich on all joyous occasions and his name was therefore as familiar as household words in the native part of the town. Whenever a student fell ill, of whom he had a good opinion, he used to see him daily, and to cheer him with encouraging words. I myself felt that good man's presence as an anodyne to the pain of illness which had jeopardised my life. To David Hare we all owe a debt of endless gratitude. He was to us a father, a friend, a guide, and a philosopher. The men of the present generation may not value Hare as the remnant of the old would do. But they ought to know that Hare was the pioneer of the English education in India, and that it was he who made their fathers what they were.

Hare's Vigilance.

The vigilance of Mr. Hare as a superintending power over his pupils was as great as that of a detective.

In those days when he lived, the affair of Snan Jattrra at Mohesh was disgraceful one. Baboos of all classes used to go there with boat-loads of prostitutes regardless of their reputation and character. Hare knew of this, and lest any student would join the party, he would keep a sharp watch at every ghat of the river. By this means he often succeeded in detecting the truant and punishing him afterwards.

Penmanship.

Mr. Hare took great interest in the improvement of penmanship of his boys. Then the field of competition was not open, and he knew full well that most of the boys, especially of the poor class, must look to their goose quill for their livelihood. It was for this reason that he made a rule for writing half an hour every day.

Simple diet.

Mr. Hare was as simple in his dress as in his diet. He was excessively fond of *magoor* fish which I made present of many a time. I had heard from him that he acquired a taste for this fish from his friend Rajah Ram Mohun Roy. Our *methies* he was also fond of, and poor Protaup Chunder used to send them to him every now and then. I doubt if Hare was ever in the habit of taking wine. I know he preferred cocoa-nut milk to all other drinks. In some respect he had Bengaleefied himself in the matter of his food, and he used to praise our Rishees for their living mostly upon fruits and milk.

CHAPTER VI.

David Hare was the proprietor of a half finished house in Hare Street. There was an open space on the front of it. Near the gate there was a moody's shop under an umbrageous tree. The moody supplied native visitors with slips of plantain leaf to serve as visiting cards. Mr. Hare generally rose at 8 A. M. On Sundays and holidays his house was crowded by native visitors of all ages and classes from "dewy morn" to night. Infants and boys were supplied with toys and illustrated books. Some ran from one side to another—while others thronged round his chair putting to him questions which their curiosity might suggest and trying his patience in every possible way. Hare's breakfast was simple. At 10 A. M. his palkie was loaded with books and medicines and he left home for his daily work—the inspection of the schools and colleges with which he was connected. As long as the Arpooly schools existed, he spent several hours there and used to sit occasionally on a *tuctapose*, keeping his watchful eyes on the boys around him. Latterly his inspection was confined to the Hindu College, Patuldanga School and the Medical College, * where not only the boys

* "I do not intend to dwell upon my difficulties, but it is necessary for a full comprehension of the subject that I should allude to them, and I feel it my duty to do so in a somewhat marked manner in justice to him through whose instrumentality, chiefly, they were surmounted. This zealous coadjutor and invaluable assistant was Mr. David

but the patients received his particular attention. He was so naturally kind hearted that he felt anxious as to the recovery of the patients and therefore daily noted the improvement of their health. Hare's diurnal inspection was of searching nature. The first thing he did was to go through the register of attendance, to make out a list of the absent boys, to see the different classes and watch their progress, to hear what the teachers and boys had to say, to encourage

Hare. Scarcely had the order of Government for the institution of the College appeared, before this gentleman, prompted by the dictates of his own benevolent spirit, having ascertained the objects of the undertaking and becoming convinced of the vast benefits likely to accrue from it, immediately afforded me his influence in furtherance of the ends it had in view.

"His advice and assistance have been to me, at all times, most valuable ; his frequent attendance at the Lectures, and at the Institution generally, have materially tended to promote the spirit of good feeling and friendly union among the pupils, so essential to the well-working of the system ; nor must I omit to mention, that his patience and discretion have animated and supported me under circumstances of peculiar difficulty which at one time appeared to threaten the very existence of the Institution. In truth, I may say, that without Mr. Hare's influence, any attempt to form a Hindu Medical Class would have been futile, and under this feeling I trust I bespeak the indulgence of the Committee, in availing myself of the present opportunity to record publicly, though inadequately, how much the cause of Native Medical education, owes to that gentleman, as well as the extent of my deep obligation to him personally."

Dr. Bramley.

meritorious boys with presents of books, and to admonish and stir up those who were idle, slow and inattentive. From the Hindu college, he went to the Patuldanga school where the same sort of inspection was repeated. He then came to the Medical College where a large number of his boys had been admitted as foundation pupils and as he was intimately acquainted with them, he had no difficulty in rousing them to a sense of their duty. His boys were the pioneers of medical education and led on others who came in afterwards. After visiting the Medical College, he came back to the Patuldanga School where he stayed late in the evening, examining the hand-writing of the boys and giving direction for its improvement. He then sent his confidential servant to enquire after the cause of absence of the boys whose names had been collected from the Register or he visited them himself. His constant enquiry as to every boy was most searching. It embraced his habits at home, his conduct to the members of his family, the companions he kept, the nature of his amusements at home and elsewhere, the time he dedicated to study and in fact all information to satisfy himself regarding the healthy development of the mind. Not satisfied with the enquiries made, he was constantly seen holding conversation with boys in the school room, play ground or some quiet place during the tiffin time or after the school hour. He was an excellent moral physician. It took him no time to make diagnosis of the juvenile moral disorders and he possessed wonderful healing powers.

The erring he corrected—the wavering he strengthened—the desponding he inspired with hope—the troubled he tranquilized—the vicious he reclaimed. He strenuously discouraged lying and vice in every shape. He took the utmost care that every boy should be brought up righteously and was thus indefatigable in the extension of the kingdom of God. He aimed therefore at subjective evolution. Objectivity resting on creeds and dogmas was to him apparently a matter of minor consideration. Example is however more efficacious than precept. What he did himself daily, was the best moral teaching to the boys.—Those who were helpless and had not the means of subsistence, he educated at his own expense, helping them with money for their food and raiment. Those who required occasional pecuniary support received it from him. Those who came to him without the means of buying books were assisted. Those who were sick received medicines and medical aid from him. He could sit by their sick bed for nights watching and nursing them with parental affection until they were cured. If a boy were taken ill and did not inform him of his sickness, he felt much vexed. He was incessant in his efforts in bettering the condition of poor boys by getting them appointments and watched their career with intense interest. He was equally kind to lads of better circumstance in this respect. He not only benefitted the young men in every possible way but was ever ready to tender his assistance in all matters in which it was solicited.

These are exemplifications of pure love.

Wordsworth says :

“Love better what is best.”

“Even here below, but more in heaven above”

• • • •

“But it chaste hearts, uninfluenced by the power,

“Of outward change their blooms a deathless flower.”

“That breathes on earth, the air of paradise.”

Truly Ramtono Lahiree says “what Hare did for me, he did for thousands.” Hare’s generosity whether exercised on a large or small scale was equally felt and every one whom he benefitted thought that to him he was the greatest friend.

The Aryas maintain that every human being has a mind the sensous, the cognitive and the finite principle and a soul, the spiritual, infinite and eternal principle. As the mind is absorbed in the soul, in that proportion the soul is developed and, becomes free from bondage. This is what Paul says “the spiritual body”—what Luke says “the kingdom of heaven within us”—what Bunsen says “good consciousness.” which the Aryas chanted during the Rig Veda period. It is not the lot of every person to attain this state. But those who think more of the “spirit” and less of the “flesh” as several of our eminent teachers, benefactors, and “pure in heart” did, raise themselves to the spiritual condition. These are the persons who “breathe the air of paradise” who like geneal suns, impart warmth and life, equally to all around them.

In this way we can solve the highest appreciation of Hare's benevolence by every one of those whom he served.

History affords instances of remarkable changes at certain periods. Circumstances create agents. Cousin says God sends special agents when circumstances are ripe for their advent. To us the appearance of Hare in Calcutta as the pioneer and father of native education was providential as there was no natural bond of sympathy between him and the Bengalees. The Aryas saw God in everything and Paul says in Him "we live, move and have our being." Those who exalt themselves spiritually become his instruments and Hare was one. Without him, who could have secured the cordial co-operation of the native community, gone from door to door for subscriptions to the Hindu College and kept up the interest created in the native mind in the education of the Hindu youth ?

Mr. Hare had no family cares. The only care he had was the doing good to the Hindus. But the best of men are sometime shaken and tempests pass over them. After Hare made over his business to Mr. Grey he speculated, more to enable himself to do good largely than to build a fortune. Either owing to the unfavourable results of his ventures or to the failure of the houses where he had kept his money, he was in great difficulties and he told me one morning that he would have perhaps to pass through the Insolvent Court. To the good and godly, tribulation is a process of purification, leading to spiritual progression. Having

met with reverses, Mr. Hare quietly finished the house he lived in and made it over to his creditors. Although in adverse circumstances, he was as regular as ever in the performance of the duties he had imposed upon himself. He continued to show the same self-abnegation—the same self-surrender—the same disinterested love for his neighbour as had preeminently characterized his career as the father of native education and the exemplar of unselfishness. He was never tired of doing good to others and sought for every opportunity for the exercise of his benevolence. If ever any allusion were made to the good he was doing, he was vexed and his occasional reply was that what he was doing he was doing for his amusement. Another proof of his possessing an exalted soul was that he showed true charity in judging of others and he never encouraged any one to speak ill of his neighbour.

If then Hare was devoid of motive and was what the Aryas say “निराश्रय” i. e. free from desire to receive return in any shape, if he deprived himself of the comforts of life and if his existence and fortune were devoted to the good of his fellowmen although belonging to a different race, was he not “laying up treasures in heaven and not looking at the things which are seen and temporal but at the things which are unseen and eternal” ? The next shock which Mr. Hare received was in the death of his two brothers. I saw him in mourning at the Hindu College. His face showed resignation and he told me in a spirit of calmness that he had lost one of his brothers. When his other

brother died, he was living at Mr. Grey's. He read to me the letter he had received, bursting into tears and was unable for some time to check his grief. Hare was a loving brother and could well realize what fraternal relation was. The man who amidst reverses, travail, tribulation and affliction, finds serenity within, sees *Divinity* in his soul—his happiness is not in the world *without*, but in the world *within*. His happiness is in the very depths of his soul—in unselfishness—in pure benevolence—in suffering for others. He realises within himself the joy and within grief of his neighbour—he identifies his prosperity and adversity with his own. Though Hare had still a brother in England, he gave up all intention of returning home and continued to work here as a "heavy laden" pilgrim looking for "rest" at the conclusion of his journey. He lived to see that the liberalising effects of education which thousands had received through his instrumentality were being extended to several districts of Bengal—that culminated in the improvement of their moral tone—in the amelioration of their domestic and social relations and in the incipient evolution of their spiritual life evidenced by their earnest enquiry after religion.

For the good done by Mr. Hare to the Hindus,— "not in word, nor in tongue but in deed and truth," the portrait, the tomb, the tablet and the statue are no doubt monuments of our gratitude but they are after all perishable and "shall dissolve." The real imperishable monument is the pure grateful recollection

of our benefactor in the national heart, and this we pray may be transmitted from generation to generation, associated with our spiritual adoration of God in dispelling the gloom of this land through the instrumentality of David Hare, enabling us to draw from his life invaluable lessons—so instructive—so ennobling—so enduring as long as disinterested benevolence and philanthropy are appreciated as true manifestations of the soul and a means of fitting it to hold communion with the Infinite Source of love, power and wisdom.

THE END.

APPENDIX A.

Rules of the Hindu College.

TUITION.

1. The primary object of this Institution is, the tuition of the sons of respectable Hindoos in the English and Indian language, and in the literature and science of Europe and Asia.

2. The admission of pupils shall be left to the discretion of the Managers of the Institution.

3. The College shall include a School Patshalla and an Academy (*Maha Patshalla*). The former to be established immediately, the latter as soon as may be practicable.

4. In the school shall be taught English and Bengali, Reading, Writing, Grammar and Arithmetic by the improved method of instruction. The Persian language may also be taught in the School until the Academy be established as far as shall be found convenient.

5. In the Academy besides the study of such language as cannot be so conveniently taught in the School, instruction shall be given in History, Geography, Chronology, Astronomy, and Mathematics, Chemistry, and other sciences.

6. The Managers will determine at what age students shall be admitted to the School and Academy.

The English language shall not be taught to boys under eight years of age, without the permission of the Managers in each particular instance.

7. Public examinations shall be held at stated times to be fixed by the Managers, and students who particularly distinguish themselves shall receive honorary rewards.

8. Boys who are distinguished in the School for proficiency and good conduct, shall at the discretion of the Managers receive further instructions at the Academy, free of charge. If the funds of the institution should not be sufficient to defray the expenses, benevolent individuals shall be invited to contribute the amount.

9. When a student is about to leave either the School or the Academy, a certificate shall be given him under the signature of the Superintendents, stating the period during which he has studied the subject of his studies and the proficiency made by him with such particulars his name, age, parentage and place of residence as may be requisite to identify him.

Funds and Privileges.

10. There shall be two distinct funds to be denominated the "*College Fund*," and the "*Education Fund*," for which separate subscription books shall be opened and all persons who have already subscribed to this Institution shall be at liberty to direct an appropriation of their contribution to either fund or partly to both.

11. The object of the *College Fund* is to form a charitable foundation for the advancement of learning and in aid of the *Education Fund*. Its ultimate purpose will be the purchase of ground, and construction of suitable buildings thereupon, for the permanent use of the College, as well as to provide all necessary articles of furniture, books, a philosophical apparatus and whatever else may be requisite for the full accomplishment of the objects of the Institution. In the mean time until a sufficient sum be raised for erecting a College, the contributions to this fund may be applied to the payment of house rent and any other current expenditure on account of the College.

12. The amount subscribed to the *Education Fund* shall be appropriated to the education of pupils and expense of tuition.

13. All subscribers will be expected to pay the amount of their contributions to the Treasurer, either at the time of subscription or at the latest within a month, from that time the payment to be made in cash or what the Treasurer may consider equivalent to cash.

14. All the subscribers to the College fund before the 21st day of May 1817, being the anniversary of the day on which it was agreed to establish this Institution, shall be considered *Founders of the College*; and their names shall be recorded as such with the amount of their respective contributions. The highest single contributors at the close of the period above mentioned viz :— on the 21st day of May 1817 shall be recorded

Chief Founders of the College, and all persons contributing separately the sum of 500 rupees and upward shall be classed next ; and distinguished as *Principal Founders*, under their subscriptions shall be registered those of the other subscribers to the *College Fund*, arranged according to the amount contributed by each individual and the dates of subscription.

15. Every single contributor of 500 rupees and upward to the College Fund before the aggregate sum of a lac and a half of sicca rupees may have been subscribed to that Fund, shall be an Heriditable Governor of the College. He shall be entitled, on payment of this subscription to act in person or by an appointed deputy, as a member of the Committee of Managers. He may have his office of Heriditable Governor, with all its privileges, by a written will or other documents, to any of his sons or other individual of his family, whom he may wish to succeed there to on his demise, should he fail thus to appoint a successor, his legal heir shall be at liberty to nominate any one of his family to succeed him. Should a question arise among them concerning the right of succession it shall be determined by the Managers.

16. Subscribers to the College Fund, who are not Governors and whose joint or separate subscriptions to it (made before a lac and a half of sicca rupees shall have been contributed to it) shall collectively amount to 500 rupees shall be entitled to elect any one of their member to be a Director of the College. After paying their subscription amounting to 500 rupees,

they shall transmit a written notification to the Secretary of the Committee of Managers, bearing their respective seals or signatures and specifying the name and designation of the person elected by them to be a Director for the current year. A statement of their several contributions to the College Fund shall also accompany the notification or be included in it, for the purpose of shewing their title to make the election.

17. The persons selected, after the regularity of their election has been verified by Committee of Managers shall be considered Directors till the 21st day of May next, on or before which date a similar election and notification to the Secretary shall be made for the ensuing year and so on successively from year to year provided however that on the death of any joint or separate subscriber, the privilege of election shall be considered extinct with respect to his proportion or the amount of any separate subscription made by him and included in the aggregate sum of 500 rupees, which must consequently be supplied by an additional contribution or the union of an additional subscriber in order to maintain the privileges of electing a Director for the ensuing year.

18. An individual contribution of 500 rupees and upward to the College fund made subsequently to the aggregate subscription of a lac and a half of sicca rupees to that fund shall not entitle the contributors to become an *Hereditary Governor* but he shall be a *Governor* for life and be entitled, on payment of his subscription to act in person or by an appointed

deputy as a member of the Committee of Managers during his life time.

19. The managers will determine what shall be the privileges, with regard to the election of annual Directors to be enjoyed by the contributors to the College Fund, or further sums of money subscribed after the completion of a lac and a half of rupees sicca.

20. The subscription to the Education Fund shall be restricted for the present to the admission of one Hundred scholars into the School of the Institution ; that being calculated to be the greatest number, which can be admitted during the first year without detriment to the good order of the School and the progress of the scholars. The subscription will however be extended as soon as a greater number can be admitted.

21. A subscriber of 400 sicca rupees to the Education Fund shall be entitled to send a pupil to receive instruction in the school free of any expense for the term of four years. The subscription with a corresponding privilege may also be made for any shorter period not being less than one year, at the rate of 120 rupees per annum.

22. If the pupil for whose tuition a subscription shall have been made, be found on examination, qualified to leave the school before the expiration of the period subscribed for, he shall be entitled to receive a proportion of the same paid by his patron corresponding with the terms unexpired.

23. If a pupil die before the expiration of the period subscribed for, his patron may at his option

send another for the unexpired term or receive back a few portion of his subscription or have a proportionate credit in making a new subscription.

24. In all calculation of time relative to the Education Fund the English calender shall be observed and fractional parts of a month shall not be reckoned against the Institution.

25. Any member of contributors to the education fund (not being Governor) before the completion one hundred scholarships mentioned in the 20th article, and the aggregate of whose subscriptions may amount to 5,000 rupees, shall have the same privilege of electing an annual Director as is given by the 16th and 17th articles, to subscribers of the same amount to the College fund: except that their privilege, instead of extending to the life of the subscribers shall be restricted to the period for which the subscription is made with this limitation of privilege, they may also unite with subscribers to the College Fund in electing Directors.

GOVERNMENT

26. The government of the College shall be vested in a Committee of Managers to consist of Heriditable Governors, Governors for Life and annual Directors, or their respective Deputies.

27. The Managers shall possess full powers to carry into effect the whole of the rules now established. They may also pass additional Rules.

28. The Managers shall be Trustees of the Fund and shall be empowered to issue any requisite instructions to the Treasurer, as well as to pass all accounts of receipts and disbursements, often causing the same to be audited in such manner, as may be found in sufficient.

29. The Committee of Managers will appoint an European Secretary and Native Assistant Secretary who shall also be superintendents of the College, under the direction and control of the Committee. The appointment and removal of Teachers and all other officers whom it may be necessary to employ in any department of the College, shall be vested in the Managers.

30. The ordinary meeting of the Managers shall be on stated days and as often as may be found necessary. When extraordinary meetings may be requisite, they shall be convened by the Secretaries. The attendance of at least three members shall be required to constitute a meeting on common occasions, and when a new rule or the abolition of an existing Rules is to be considered, notice shall be given to all the members or their Deputies in or near Calcutta, that a full attendance of the Committee may be obtained.

31. All questions shall be determined by a majority of voices of those present.

32. Any member of the Committee who from not residing in Calcutta or its vicinity or from any other cause may be unable to attend its meetings in

person, may, by a letter addressed to the Secretary, appoint a fit person, residing in Calcutta or its suburbs to act as his Deputy, and such person if approved by the Committee shall be entitled to attend its meeting and vote on all questions before it in like manner as the Member represented by him.

33. There shall be an Annual General Meeting of the Subscribers at which a report shall be made to them of the state of the funds and progress of the Institution.

Note The subscriptions that were made according to the rule laid down amounted in the aggregate to 70,000 rupees; of which the Rajah of Burdwan and Baboo Gopeemohon Tagore contributed 10,000 rupees each and the rest was principally subscribed by Baboos Joykissen Sing, Gunga Naryan Dass, Radhamadhob Banerjea, Gopeemohon Deb, Ram Dollal Sircar, and several other native or European gentlemen, a correct list of whose names unfortunately has not been preserved in the College Records. At a meeting held on the 11th June 1816, the European members withdrew from an active participation in the management of the College desiring only to be considered as private friends to the scheme and as ready to afford their advice and assistance when consulted. In December 1816 such subscribers as were qualified to act as members under the rules, assembled as a Managing Committee at the residence of Sir. E. H. East—they

were as follows :—Baboo Gopeemohun Tagore
Governor.

Baboo Gopee Mohon Deb	} <i>Directors</i>
„ Joykissen Singh	
„ Radhamadhob Banerjee	
„ Gunganarain Dass	

APPENDIX B.

THE HINDOO COLLEGE AND ITS FOUNDER.

By Baboo Kissory Chand Mittra.

BABOO RAMGOPAUL GHOSE AND GENTLEMEN.

The Hare Anniversary, with the Hare Prize Fund, may now be fairly considered an institution and one too of which we may well be proud. As it originated with the humble individual who stands before you and was inaugurated in his dwelling house, he naturally feels proud and happy in being thus permitted to address you on this the twentieth Anniversary of David Hare's death.

Sir, I have selected for my theme the Hindoo College, not only because it is the most imperishable monument of that philanthropy which we are now assembled to commemorate but because its history is emphatically the history of progress. It is the history of a constant movement of the Hindoo mind, and of a constant change in the venerable institutions and immemorial customs of our society. We see

the Hindoo social fabric at the beginning of this century in a miserable state. We see it based on a debasing and cruel superstition, and supported by the power of a handful of Brahmins. We see caste separating class from class and dominating over all. We see the whole body of the people sunk in a state of mental and religious bondage. In the course of half a century, the strongholds of a superstition, which had exercised boundless dominion over even the most elevated minds among the Hindoos, have been stormed and rendered untenable. The Hindoo College and the educational institutions of which it has been the great precursor, have been too strong for the *Shastras*, and the geographical, astronomical, and historical truths inculcated there, have left behind Manu's dogma of Brahminical supremacy and demolished the gigantic tortoise which the Hindoo cosmogony makes the substratum of the earth. But I must not anticipate the effect before describing the cause. After many years spent in the educational experiment—after the establishment and extension of a national system of education, the time is at length arrived, when we are called upon to review its origin and progress, and to ascertain whether the success of the earliest friends of native improvement, have realised all reasonable hopes, and the results have been commensurate with the favorable commencement.

The history of the Hindoo College is so intimately connected with that of the institutions which imme-

diately preceded it that an exposition in respect to the one must necessarily embrace that of the others.

The first educational institution on European model established in Bengal is the Madrissa and was founded in 1780 by the first Governor General. The object of its institution was to impart an Arabic education to the Mahomedan youth. Warren Hastings provided for it a building at his own expense and assigned a Jagheer yielding an annual revenue of 29,000 Rs. for its maintenance. Four years later, another College was established and endowed by the Government at Benares for the cultivation of Sanskrit literature. This was done at the suggestion of the Resident Mr. Jonathan Duncan, who expected it would furnish the future doctors and expounders of Hindoo law who would assist European Judges "in the due, regular and uniform administration of its genuine letter and spirit to the body of the people." In 1811, Government resolved to found two new Colleges in Nuddea and Tirhoot. The resolution proceeded from a desire to give encouragement to the cultivation of oriental literature and science, but it was not carried out. Various difficulties arose and it failed of effect. A different plan was afterwards adopted. A new conviction dawned on the minds of the Governor General and his Councillors that, provincial colleges like those contemplated would not answer the purpose so well as a college at the Presidency. Its establishment at the seat of Government would secure an efficiency of supervision, which could not be obtained in the

Mofussil. But it was some time till his intention was carried out and the Sanskrit College was established in Calcutta with an annual revenue of 30, 000 Rs. The attention of Government was at this time directed to the efforts of a few right-minded and right-hearted individuals to disseminate among the natives the blessings of an English education.

Chinsurah proved one of the sources whence flowed the stream of knowledge. In that locality Mr. May, residing as a dissenting Missionary with a narrow income, gave an impulse to it, which carried it onwards. In July 1814, he opened in his dwelling-house a school for the purpose of teaching gratuitously reading, writing and arithmetic. On the first day, sixteen boys attended, but on the second month, the number of pupils increased so as to require larger accomodation. A spacious apartment was allotted to him in the Old Dutch fort by Mr. Forbes, the Commissioner of the district. In January 1815, Mr. May opened a branch or village school at a short distance from the town, and in the course of twelve months, he had established in the surrounding country schools to which 951 boys resorted. These schools were conducted on the system which Dr. Bell had inaugurated in the Military Orphan Asylum of Madras in 1791. While employed as superintendent of the Asylum, Dr. Bell observed one day a boy belonging to a Malabar school writing on sand according to the primitive Hindoo method. Believing this method very convenient both as regards cheapness and facility

he introduced it in the school of the Asylum, but as the usher refused to carry it into effect he employed one of the most promising senior boys of the school, to teach the juniors in this way. This system proved remarkably successful and Dr. Bell extended it to other and more advanced branches of instruction. In a short time, he recognised the school under boy tutors, who were themselves instructed by him. Mr. May's success was in a great measure attributed to the adoption of this monitorial method. It was soon brought to the notice of Government by Mr. Commissioner Forbes, and a monthly grant of Rs. 600 was awarded to enable Mr. May to prosecute his undertaking. The general system of education thus initiated in Chinsurah found warm supporters in the higher classes of the natives. Rajah Tejhunder Bahadoor of Burdwan converted his Pathshalla into an English school, and another Zeminder followed his example. The strength of prejudice against English schools, rapidly diminished. At first a Brahmin scholar would not sit on the same form with a Koyburt or a Sudgope, but the objection was afterwards relinquished. The Government, recognizing in the increased usefulness and full success of Mr. May's experimental instruction, enlarged its monthly donation to Rs. 850. The name of this benevolent missionary, like the names of several other benefactors of our species, is now forgotten but the good he has done is remembered and chronicled by the recording angel, and constitutes in itself its sufficient reward. In Calcutta Mr.

Sherburn established a School, which claims for its children some of our distinguished men of whom the late Baboo Dwarkanath Tagore and his amiable brother and my respected friend Baboo Ramanath Tagore may be mentioned. It was now evident that our countrymen had commenced shaking off their *quasi* religious prejudices against English education, and manifested an eagerness to receive its benefits, when communicated in accordance with those principles of reason, discretion and good faith, which the Government uniformly promulgated. Availing himself of this altered state of feeling, David Hare, a retired watchmaker, urged on the leading members of the Native community to consider the necessity and importance of establishing a great seat of learning in the metropolis. They listened to this proposal with unfeigned interest and promised it their hearty support. They willingly accepted an invitation from Sir Edward Hyde East, the then Chief Justice of the Supreme Court, to meet at his residence for the purpose of adopting measures for carrying it into effect. The preliminary meeting was held in May 1816, in the same house (Old Post Office Street) which was lately occupied by Chief Justice Colvile, and which is now tenanted by Messrs. Allen Judge and Banerjee, and a conclave of other lawyers. Among those who did not attend this preliminary meeting, was one who nevertheless shared with David Hare, the credit of originating the idea of the institution of the Hindoo College, almost from its inception, and whose name

will be therefore inseparably associated with its foundation. As a moral and religious reformer, Rammohun Roy had, from a very early period, felt the imperative necessity of imparting a superior English education to his countrymen as the best and most efficacious means of achieving his end. He had established an English School at his own expense. He had heartily entered into the plans of David Hare, and zealously aided in their development. But as an uncompromising enemy of Hindoo idolatry, he had incurred the hostility of his orthodox countrymen, and he apprehended that his presence at the preliminary meeting might embarrass its deliberations, and probably defeat its object. And he was not mistaken. Some of the native gentlemen, the representatives of Hindooism, actually told Sir Hyde East, that they would gladly accord their support to the proposed College if Rammohun Roy were not connected with it, but they would have nothing to do with that apostate ! Rammohun Roy willingly allowed himself to be laid aside lest his active co-operation should mar the accomplishment of the project, saying—“If my connection with the proposed college, should injure its interests, I would resign all connection.” The arrangements for the establishment of the *Mahabidyalya* or great seat of learning as the Hindoo College was originally called having been completed, it was inaugurated in 1816. The house on the Upper Chitpore Road, known as Gorrachand Bysack’s house and now occupied by the Oriental Seminary, was its first local habitation. It was afterwards removed to

Firinghee Komul Bose's house at Jorasanko. The object of the institution as described in the printed rules published in 1822, was to "instruct the sons of the Hindoos in the European and Asiatic languages and sciences." Though it was proposed to teach English, Persian, Sanskrit and Bengall, yet the first place in importance was assigned to English. In truth the College was founded for the purpose of supplying the growing demand for English education. Sanskrit was discontinued at an early period. The Persian class was abolished in 1841. The only languages which have since been taught are English and Bengalee.

Ample provision was made in the infancy of the institution for efficient supervision. At first a provisional committee, consisting of ten Europeans and twenty Native Gentlemen, was formed to organize a plan of operation. Subsequently the Europeans withdrew and a body of Directors was appointed consisting entirely of Natives with two Governors and two Secretaries. The Rajah Tejchunder Bahadur, and Baboo Chunder Coomar Tagore was elected the first Governors in consideration of their having contributed most liberally for the support of the institution. Among the Native Directors may be mentioned Baboos Gopee Mohun Deb, Joykissen Singh and Gunganarain Doss. Baboo Buddinath Mookerjee was appointed the first Native Secretary. The European Secretary was Major Irving. He was appointed for the special purpose of superintending the English department of the College.

The Committee of Management consisted for some years of four Members elected annually by the Directors. Their duties were to see that the rules of the Institution were observed ; to alter and make new rules, to consult the requirements of the institution, to appoint and dismiss the teachers and to check and regulate the expenditure. When the opinion of the Members were equally balanced, the question was referred to one of the Governors whose decision was final.

At the commencement, the sum of 1, 13, 179 rupees was contributed for the support of the institution. For several years after its establishment, the College was strictly a private institution and received no aid whatever from Government. But in 1823, the funds being at a low ebb, the Managers applied to Government for pecuniary aid and also for a suitable building. They ventured to suggest that the College should be removed to the vicinity of the Sanskrit College about to be founded, and that the more expensive paraphernalia of instruction, such as philosophical apparatus, lectures, &c., should be common to both institutions by which means they would be mutually benefited. In the following year, the managers made a similar representation to the General Committee of Public Instruction. They adverted to the inadequacy of the income to the wider objects of the Institution and requested to be allowed to occupy part of the building designed for the Sanskrit College. They begged that such further pecuniary aid might be afforded as

would enable them to employ a person to give instruction to the senior students. They also desired that the General Committee would be pleased to permit their own Secretary, and the Secretary of the contemplated Sanskrit College, to join them in the management of affairs of the College.

These representations were attended with the desired effect. Government resolved to aid the Hindoo College by endowing at the public charge a professorship of experimental philosophy, and by supplying the cost of school accommodation in the vicinity of the Sanskrit College. The General Committee were desired to report on the expediency of assuming "a certain degree of authoritative control over the concerns of that institution in return for the pecuniary aid now proposed to be afforded."

In conformity with this resolution, the General Committee opened a communication with the Managers in regard to the question of obtaining a share in the control of the College.

The subjoined is an extract from the General Committee's letter : "With reference to the extent of aid already given to the funds of the Hindoo College and other arrangements in contemplation for its improvement, such as the grant of a library, endowment of scholarships and a liberal provision for the most effective superintendence that can be obtained, the expense of which will probably be fully three times the amount now derived from the funds of the College, Government conceive that a proportional

share of authority over that establishment should be vested in the General Committee of Public Instruction."

The Managers, in replying to this letter, and with reference to the share of the management they were willing to surrender, desired to be informed what arrangements the General Committee themselves would consider most advisable. They then added the following observations :

"With deference to what may be the decision of the General Committee, we beg to suggest that probably the best mode of appointing the management, would be the appointment of a joint Committee, to consist of an equal number of the present, Native Managers and of the Members of the General Committee to which arrangement we shall be very happy to agree.

"It is scarcely to be apprehended that any questions arise in which the opinions of the Native and European Managers would be exactly balanced, but should such an event occur, we hope it will not be considered unreasonable in us to propose that a negative voice may be allowed to the Native Managers, that is to say, that any measure to which the Natives express an unanimous objection, shall not be carried into effect."

The following reply which closed the correspondence, was returned by the General Committee :

"The General Committee in professing to exercise any authority over the Hindu College, have only had in view the due administration of those funds which the Government may from time to time be disposed to supply in aid of the Institution, and the

rection of the Hindu College into a Seminary of the highest possible description for the cultivation of the English language. Beyond these objects, it is not their intention to interfere, and as long as they are satisfied that the best interests of the establishment are fully attended to by the Native Management, they will not fail to take a warm interest in the prosperity of the College, and to recommend it to Government as meriting the countenance of it. At present they have no reason to doubt the efficiency nor the intention of the Native Committee, and they do not therefore think it advisable to assume any share in the direction of the details of the College.

“At the same time, confiding in the disposition evinced by the Native management to accept their assistance and advice, the General Committee will be ready to exercise a regular inspection and supervising control as Visitors of the College.

“In order to render the general supervision as practicable as possible, they propose to exercise it through the medium of such of their members as they may from time to time appoint ; and on the present occasion, they avail themselves of the services of their Secretary Mr. Wilson, whom they request the Managers to regard as the organ and representative of the General Committee.

“It is expected that any recommendation proceeding from the General Committee relative to the conduct of the Institution as expressed through the acting Visitor, will meet with the concurrence of the

Managers of the College, unless sufficient reason be submitted in writing for declining such concurrence."

The Managers expressed their readiness to conform to these arrangements for the management of the College. Subsequently Dr. Wilson was elected Vice-President of the Committee of management.

Dr. Wilson entered on his duties as the Visitor of the College in a proper spirit. He brought to their performance a tact, a judgment and zeal, which soon worked a marked improvement in the institution. In his first annual Report, he represented the low state of the funds, threatening to "cripple" the College, and urged on the Government to devise some means by which the calamity might be averted. He also lamented the want of sufficient control and the "neglect into which for the last two years the institution had fallen." He however expressed his earnest hope that now that the attention of the Government was drawn to the proceedings of the Managers of the College, and that "as long as they continue to merit they may hope for its patronage," they would be anxious to promote any measures that may have the advantage of the College in view. There was therefore every prospect in his opinion that the College, controlled by the General Committee and patronized by the Government, will become the "main channel by which knowledge may be transferred from its European source into the intellect of Hindostan." That this prospect has since been realized, you will all cheerfully admit.

Dr. Wilson's report raised the question of the establishment of a distinct College open to Natives of every denomination. Mr. Holt Mackenzie advocated an independent institution. Mr. Harington, the President of the General Committee, considered it was highly desirable to give every possible encouragement to the Hindoo College, so as to render it as efficient as possible. Dr. Wilson was for not establishing a separate institution, and thought it would be more advisable to improve the existing Hindoo College by raising the character of the institution, providing a superior class of teachers, and bringing it within the supervision of the General Committee.

The majority of the committee being in favor of a separate institution, a report recommending its establishment, was forwarded to Government. But their views, though acquiesced in by the Government, were not carried into effect.

It must be now observed that the reduced subscribed capital was about this time still further reduced to little more than 20,000 Rs. by the failure of J. Baretto, in whose firm it was deposited. After a delay of two years, the Managers received 21,000 Rs. out of the wreck of the estate. In 1824, the monthly income of the College amounted to 840 Rs., made up of the following items :

Interest of the College Fund....Rs.	300
Tuition Fees..... ,	350
School Society's Scholars..... ,	150
Godown Rent..... ,	40

At that time the state of the College resembled that of our Government before Mr. Laing had balanced its income and expenditure. The Managers went up to Government for assistance, which they obtained in the first instance to the extent of 300 rupees a month. In 1827, the Government aid was raised to 900 rupees a month, which had again risen in 1830 to 1,250 rupees a month. Besides these regular monthly contributions, Government in 1829 made a large grant for the publication of English class books, and gave a further sum of 5,000 rupees to purchase books for the library-

The library was always largely and eagerly resorted to by the boys. The books borrowed by them show a great love of desultory reading, which after all is according to Dr. Johnson not so unprofitable as is generally supposed.

In the mean time, the amount realized from tuition fees had also progressively increased. In January 1827, the monthly income of the College amounted to 2,240 rupees, of which 1,000 rupees came under the head of tuition fees. In 1830 the total monthly income had risen to 3,272 rupees, of which about 15,000 rupees were raised from tuition fees. After that time there was a gradual falling off in the receipts from this source for several years, but the deficit was made up by Government.

The College began with a small number of pupils. Though the original rules of the institution provided for the payment of schooling fees by students, yet the

system of demanding their payment did not at first answer; the committee of Management accordingly resolved that from the 1st January 1819, the College should be a free institution. It was not till the end of 1823 that twenty-five pay scholars had been admitted, paying altogether 125 rupees monthly. In June 1825 the number of paying scholars had risen to 70, and the monthly receipts from this source was 350 rupees. At the end of the year the number of pupils was 110, and at the end of the following year it was 223. The number of paying scholars continued to increase during the next two years. At the end of 1827 the number was about 300; and in December 1828 it had increased to 336. It was remarked that now the readiness to pay schooling fees was strikingly contrasted with the reluctance formerly displayed, and which had rendered it necessary to abrogate the provision which originally existed for the admission of pay scholars. At the end of 1826, the monthly receipts from tuition fees amounted to 1,115 rupees, and two years later to 1,700 rupees. After this there was a falling off, occasioned partly by a temporary panic and partly by the commercial distress which existed at that time. At the end of 1833, the tuition fees had fallen off to 800 rupees a month. Since then there was a gradual increase, until the sum annually raised from tuition fees alone amounted to 30,000 rupees.

The rate charged continued for many years to be the same for all the classes both senior and junior.

A fixed sum of 5 rupees a month was levied from all. A few years ago, it was determined to enhance the fees in the higher classes. Since then, the rate was raised to 8 rupees a month in the College department, 6 rupees in senior school, and 5 rupees in the junior school. It is to be observed, however, that a large proportion of the students of the College department were scholarship-holders, who paid nothing. *

In 1840 the contribution of Government to the College amounted to rupees 30,000. It also commenced from this time taking a more active interest in the affairs of the College through the Committee of Public Instruction. Macaulay, Sir Edward Ryan and Mr. Charles Hay Cameron who were successively Presidents of the Committee, took an active part in its administration. They visited the college, laid down its curriculum, conducted the annual Examinations and effected several organic changes. Their exertions for the improvement of the College are beyond all praise. The interference of the Committee of Public Instruction, afterwards metamorphosed into the Council of Education, went further than was

* I have not trusted to my recollection for these details. I have consulted the original records of the College, and compared with them the statements contained in Mr. Kerr's *Review of Public Instruction*. My grateful acknowledgements, are due to Baboo Prosono Coomar Tagore, the last Governor of the College, and Baboo Hurru Mohun Chatterjee, Assistant Secretary of that Institution, for kindly furnishing me with a considerable portion of the information regarding its early history,

perhaps warranted by their constitution. They assumed functions which the native managers of the College contended rightfully belonged to them. This collision of authority raised the general question of the re-organisation of the management of the College. In 1844 a conference consisting of the leading members of the two bodies met for deciding this question. At this meeting the native members agreed to withdraw their connection with the College in consideration of the Government undertaking to enlarge and improve it. In consequence of the decision thus come to, the Hindoo College as such was abolished but only in name. The junior department exists in the shape of the Hindoo School, and the senior department is represented by the Presidency College of which it formed the nucleus.

An account of the Hindoo College would be incomplete if I were to omit noticing in connection with it the Calcutta School Society, and its schools. Both the institutions acted and reacted on each other most beneficially. The Society was instituted on the 1st September 1818, for the purpose of "assisting and improving existing institution and preparing select pupils of distinguished talents by superior instruction before becoming Teachers and Instructors."

The Calcutta School Society was placed under the control of a managing committee composed of 24 members of whom 16 were Europeans and 8 natives. The following gentlemen were its first office-bearers.

Sir Anthony Buller, President, J. H. Harington and J. P. Larkins, Vice Presidents, J. Baretto, Treasurer, S. Lagrundye, Collector, David Hare, European Secretary and Baboo (now Rajah) Radhakant Deb, Native Secretary.

To ensure the due fulfilment of the object of the Society, the committee divided themselves into three sub-committees for the distinct prosecution of the three principal plans one for the establishment and support of a limited number of regular Schools, another for the aiding and improving the indigenous schools or Patsallahs of the country, and the third for the education of a select number of pupils in English and in some higher branches of tuition. At the end of the first year, the donations amounted to about ten thousand. The resources thus munificently supplied, enabled the society to commence its operations in right earnest. It established two regular, or as they were termed, 'nominal' schools rather to improve by serving as models than to supersede the existing institutions of the country. They were designed to educate children of parents unable or rather unwilling to pay for their instruction. At that time education was not so much appreciated as now and the Society was perfectly right in giving gratuitous instruction. Though I readily admit that as a rule education must be paid for, because it would be otherwise but little prized, yet where there is no demand for it, demand must be created. This summation was brought about by the School Society's

schools. Both the Tuntuneah and the Champatollah Schools were attended with remarkable success. The former was situated on the Cornwallis Street nearly opposite the temple of Kalli and consisted of a Bengallee and English department. The latter was held in the house now occupied by Baboo Bhoobun Mohun Mitter's School and which was entirely an English School. The two schools were amalgamated at the end of 1834. The amalgamated school was known as David Hare's School and is now called the Collootollah Branch School. It has always served as an intermediate link between the independent schools fostered by the Calcutta School Society, and the Hindoo College. The most promising pupils from it, were sent to the Hindoo College to be educated at the Society's expense. The number always amounted to thirty. These pupils invariably proved the most distinguished and took the shine out of their fellow collegians. They carried almost all the honors and shed greater lustre on the College than what was reflected by its "pay" students. This fact is easily accounted for by their comparative poverty, their habits of industry acquired in the preparatory school and the stimulus held out to them in the shape of prizes and scholarships. They were the picked boys of a well conducted High School. They had already risen above their compeers in that school and acquired a love for study. Whereas the majority of the foundation and "pay" scholars of the College, were the sons of wealthy men who had been cradled in the

lap of luxury. No wonder therefore, that these Sybarites were unable to rub shoulders with the sturdy "Boreahs," (as Hare's boys were derisively called) who had been taught to look to collegiate proficiency as the only passport to wealth and distinction.

Thus fostered and recruited, the Hindoo College became a mighty instrument for improving and elevating the Hindoos. It was, as has been said, inaugurated in a small building on the Upper Chitpore Road, and commenced with a small number of scholars but it soon grew into importance and usefulness. The College was divided into two departments, the senior and the junior, These were situated in different apartments, but were under the controlling authority of one Head Master. Mr. D'nsellem was the first Head Master and served long and well in that capacity. He evinced considerable tact and judgment in the management of boys. It 1827, Mr. Henry Vivian Derozio was appointed Assistant Master in the Senior Department. I thus prominently notice his appointment, because it opened up, so to speak, a new era in the annals of the College. His career as an educator was marked by singular success. His appreciation of the duties of a teacher was higher and truer than that of the herd of professors and schoolmasters. He felt it his duty as such to teach not only words but things, to touch not only the head but the heart. He sought not to cram the mind but to inoculate it with large and liberal ideas. Act-

ing on his principle, he opened the eyes of his pupils' understanding. He taught them to think, and to throw off the fetters of that antiquated bigotry which still clung to their countrymen. He possessed a profound knowledge of mental and moral philosophy and imparted it to them. Gifted with great penetration, he led them through the pages of Locke and Reid, Stewart and Brown. He brought to bear on his lectures great and original powers of reasoning and observation which would not have disgraced the late lamented Sir Willian Hamilton. But it was not only in the class room that he laboured for the interests of his pupils. He delighted to meet them in his own house, in debating clubs, and other places and to pour out to them the treasures of his cultivated mind. He was not a fluent but an impressive speaker, what he said was suggestive and contained bone and sinew. The native managers of the College cradled in superstition, were alarmed at the progress which Derozio's pupils were making by actually "cutting their way," as one of the newspapers of the day not inaptly expressed it, "through ham and beef and wading to liberalism through tumblers of beer." Like many other enlightened men of other enlightened times, they could not rise above the prejudices of the nursery and see, in the innovating spirit of the Collegians, aught but an element of danger to their country. They were therefore, naturally scandalized at their heterodoxy and attempted to put it down by dismissing Mr. Derozio. But the seed which had

been sown had germinated and developed into a stately tree and was to bear goodly fruit. "The Jesuits," says Pascal in one of his unparalleled letters, "have obtained a papal decree condemning Galileo's doctrine about the motion of the earth. It is all in vain. If the world is really turning round, all mankind together will not be able to keep it from turning or to keep themselves from turning with it." The order of the College Committee for the dismissal of Mr. Derozio, was as effectual to stay the great moral revolution as the decree of the Vatican to stay the motion of our globe. Onward shall it roll through the country like the advancing flood of the Ganges bearing truth and religion in its resistless course. Progress is the law of God and cannot be arrested by the puny efforts of man. As knowledge is acquired, facts accumulate and generalization is practised, scepticism arises and engenders a spirit of enquiry. Faint glimpses of the truth begin to appear and illuminate into midday. The youthful band of reformers who had been educated at the Hindoo College, like the tops of the Khan-chungunga, were the first to catch and reflect the dawn. But the light which had first illuminated the tops of mountains, has since descended on the plains and will, I devoutly trust, soon penetrate to the deepest valley and the lowest rice field. The earliest Hindoo Collegians of whom you, Baboo Ram Gopaul, were one and not the least distinguished one either, were our pioneers and the first to rebel against their

spiritual guides and summon Hindooism to the bar of their reason. They were the first to go into the breach and carry the ramparts. They felt and they asserted in their lives that, what is morally wrong, cannot be theologically right. The foundations of the fabric thus opened and examined, and its out-works, thus sapped, seemed to be tottering to their fall. India, which had been buried so long under the ashes of prejudice, seemed to be overtaken by a new resurrection and to be casting about to rise on her feet.

In this state of excitement and change a few of our reformers gave some unmistakable signs of their renunciation of Hindooism which enlisted against them the rancorous hostility of their orthodox brethren. But where have the reformers and improvers of their country been suffered to enjoy ease and comfort by the Patrons of Error. When has an opposition to popular prejudices, been disassociated with difficulty and trouble? But the difficulty and trouble were happily considered by our reformers neither very formidable nor very intolerable. To excommunication and its concomitant evils, our friends were subjected but they easily managed to survive them and their example ought to be imitated by the rising generation. Conformity to the idolatrous practices and customs evince a weak desertion of principle. Nonconformity to them on the other hand is a moral obligation which we owe to our consciences. I therefore call on all educated nativ

to recollect that all religions must be reformed from within and that the great changes which at intervals have been carried out in the religious belief of the people of his country have all arisen from among the people themselves. I call on them to exalt themselves to the dignity of reformers and regenerators of their country by combating false opinions and corrupt customs.

For the progress which this moral revolution made, we are chiefly indebted to the tact and judgment, prudence and discretion of David Hare.

It was not in the sense of direct teaching or class lecturing that he was useful. He was nevertheless an educator and reformer in the truest signification of the words. He closely watched and directed the exertions of the masters, and identified himself with the progress of the boys. He mixed freely and daily with the latter. He sympathized with their joys and sorrows. He participated in their amusements, listened to their complaints, gave them advice and assisted them in obtaining situations or chalking out independent lines of business. He tempered their zeal with discretion, and dissuaded them from undertaking rash innovations. He taught them to proceed in the work of reform with judgment and prudence. Though not a man of extensive learning, yet he was generally well informed. His simplicity and sincerity were remarkable, and enabled him to exercise unlimited influence over the Collegians.

But before proceeding to delineate the character of this uncommon man, I should wish to draw your attention to a question which now suggests itself, viz : Whether the education imparted at the Hindoo College has realized its object ? There are those who condemn it as irreligious, and suggest the introduction of the Bible as a class-book. I do not desire, Sir, to raise the vexed question of religious instruction, but while I am deeply impressed with the necessity and importance of moral and religious culture, I am compelled to vote against this suggestion as both unwise and impracticable. I conceive that the Government is bound both in the reason of things and by its pledge given to its native subjects, to conduct the Education of their subjects on the present principle. I cannot admit the charge preferred against the system pursued in the Hindoo College by certain parties that it takes no account of the spiritual element in man. I emphatically deny that it is calculated to make only secularists. It has brought to those who have come within the range of its influence inestimable moral and religious benefits. It has taught them great truths not only respecting men, their histories, their politics, their inventions, and their discoveries, but respecting God, His attributes and His moral Government. It has revealed to them the laws which the Almighty Mechanician has impressed on the world of mind as well as on the world of matter. Let me not be told therefore that the expansion of the mind and

thought which is going on around us is not accompanied by an expansion of the heart—the development of the moral and religious feelings. Nothing can be more unfair than to characterize the Government system of education as it is characterized by certain parties as an irreligious or a non-religious system. No system can be such which leads us through nature up to nature's God. The elements of morality and religion may be conveyed independently of any system of dogmatic theology. It is impossible to study Shakespeare and Milton, Bacon and Newton, Johnson and Addison, without being inoculated with the purest moral precepts and the most elevated ideas pervading their pages. These must touch the religious instinct in man and awaken his religious sympathies. I am opposed to the introduction of the Bible as a class book not only because we want the necessary agency for its exposition, but because such a measure is directly opposed to the non-interference policy repeatedly affirmed and recognized by the Government. It will also introduce a state-church element into the relations of the Government with the people, which would be highly prejudicial to the healthy development of true religion in the land. I hold that the State should have no connection with religion as the inevitable and invariable result of such connection is to de-spiritualize the spiritual instinct by an admixture of the secular principles. This is amply evidenced by the history of Europe. The secularization of the working

classes in England, which is going on there at a fearful rate, would afford, if necessary, an additional illustration of my position.

To return to David Hare. He was appointed Visitor of the Hindoo College in 1824, to his unceasing exertions on behalf of that institution, both before and after his appointment, the Committee of Public Instruction bore the following weighty testimony :—

“The General Committee think it right to call the particular attention of Government to the merits of this benevolent individual. Of all who take an interest in native education, Mr. Hare was, they believe, the first in the field. His exertions essentially contributed to induce the Native inhabitants of the Capital to cultivate the English language, not as before to the slight extent necessary to carry on business with Europeans, but as the most convenient channel by which access was to be obtained to the science of the West. He assisted in the formation of the School Society and of the Hindoo College; and he has year after year patiently superintended the growth of those Institutions, devoting to this object not a portion only but the whole of his time. He is constantly present as the encourager of the timid, the adviser of the uninformed, the affectionate reprover of the idle or bad. Disputes among the students are frequently referred to him, and he is often called upon as the mediator between father and child. The General Committee think he is entitled

to some recompense from the public, and trust his Lordship in Council will take it into serious consideration, not only out of regard to Mr. Hare's claims, but also with a view to mark the light in which efforts like his for the intellectual and moral improvement of the people, are considered by the Government of India. They think there will be no fear of establishing an inconvenient precedent. Few will be found, like Mr. Hare to bestow years of unremitting labour upon this object without any expectation of reward, except what is to be derived from the gratification of benevolent feeling."

It was the mission of David Hare to redeem the natives from the slavery of superstition and ignorance. To its fulfilment, he consecrated his energies, his time, his resources, his life. That the native was susceptible of the highest development, was his great idea and one that comes forth to us from his profession and practice as a distinct and bright reality. To promote his moral and mental enlightenment, was his far-reaching aim. It is difficult for those who have not witnessed, as Sir, you and I have witnessed it, to realize the energy of his disinterested affection for our race. The poorest as well as the richest boy was equally its object. He loved individual man; for humanity was dear to him, not for its creed or color which unhappily constitutes the only test of the beneficence of so many of our Calcutta philanthropists. No geographical or ethnological or social or other extraneous distinction extended or narrowed

his sympathies. He was completely above the prejudices of caste and rank. A man was in his estimation worth more than his chupkan or shawl, his palkee or garee. He recognized his brother in the nigger—a brotherhood which, though established by the most indubitable evidence, is far from being universally felt or admitted and which requires the eloquence of our Chancellors of the Exchequer to enforce to the Anglo-Saxon. David Hare may be called the first European philanthropist in India who brought with him a new epoch even the epoch of philanthropy. From his time, a new spirit has moved over the troubled water of Anglo-Indian society and will, I devoutly trust, move till it has evoked light out of darkness and bound the Hindu and the European in a community of interests and hopes and aspirations. The interest David Hare felt in Native progress was as intense as his desire to promote it was ardent. It was a desire to carry to every native the means of rising to a better condition and higher enlightenment such as has never been witnessed before. Amidst the interloping mercenariness and avarice which would now degrade natives into hewers of wood and drawers of water and would trample upon their just rights, it is refreshing now to recall to mind his recognition of their rights and his thirst for their elevation.

His whole nature had been “blended and melted into a strong and ardent love” for the Hindoo. He was distinguished by an overflowing but discriminate

benevolence and this prominent trait of his mind was embodied and brought out in his whole life and conduct. It beamed from his amiable countenance, he carried it everywhere—to the boittakhana of the Baboo, and to the nautchhur of the Rajah, as well as to the hovel of the charity-boy, and the bedside of the fever-stricken Rajaling. He specially expressed it in his labors in the promotion of native education. He was struck, such as no other man had before been struck with the evils of ignorance eating into the vitals of native society. He was impressed, such as no other man had before been impressed, with the duty of England to India. In the course of your experience, Sir, you will have ere this found that, every man is struck by some evils rather than others. This law of our nature is eminently conducive to the welfare of society, inasmuch as it enables some one more than others to consecrate his efforts to the removal of such evils. Under its influence, one individual devotes himself to the suppression of suttee and another to the abolition of slavery. The excellent individual of whom I speak, was heartsmitten by nothing so much as that man should grovel in ignorance and superstition. The great evil on which his mind and heart were fixed, was moral and mental darkness. To dissipate that darkness—to disseminate that blessings of education, became the object of his life. Under this impulse, he gave birth an impulse to the Hindoo College, the School Society's schools and several other institutions.

The educational movement is to be traced to him above all other men, and his name, I feel assured, will go down to posterity with increasing veneration, as "the Father of Native Education," and the "Apostle of Native Progress."
